

THE

EMBRACING
THE CHRISTIAN TRIBUNE

CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, AUGUST 23, 1900.

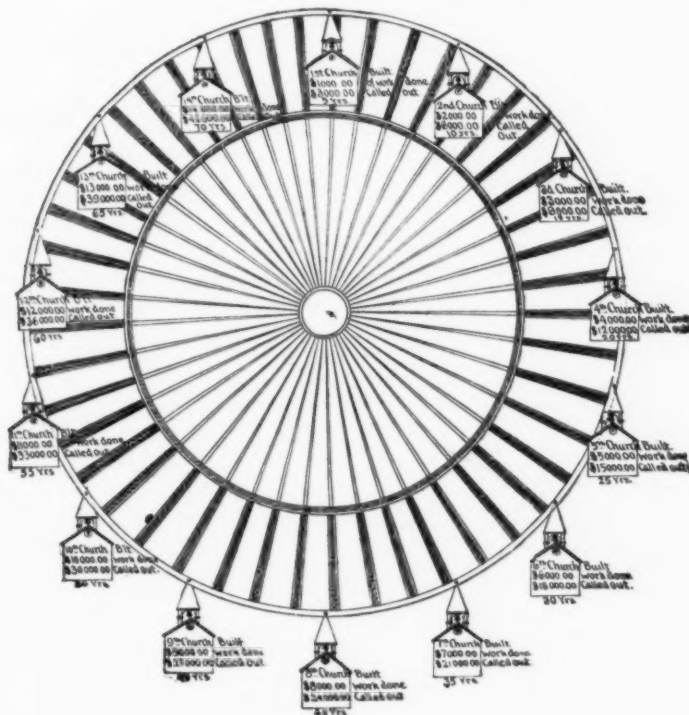
Number 34.



CHURCH EXTENSION NUMBER.



CHURCH EXTENSION FERRIS WHEEL; OR, PERPETUAL MOTION OF MONEY.



FOURTEEN CHURCHES BUILT IN SEVENTY YEARS by the Church Extension plan. The Psalmist allots three score years and ten as the average lifetime of man. Let us see what money will do during this time invested in the Church Extension Fund.

The Church Extension Fund is loaned, not given. It is perpetual motion of money.

Suppose we were compelled to give the \$1,000 to build the first church indicated at the top of the wheel. When we build the second church we would be compelled to raise another \$1,000 and so on for the fourteen churches around the wheel. According to the Church Extension Plan we loan the first \$1,000 and in five years the church receiving it pays it back, and so on for

every five years we build a church with the same \$1,000 which was started in at the top of the wheel; hence in seventy years, the \$1,000 does \$14,000 of work.

It should be noted that in the experience of all Church Extension work, each dollar loaned calls out three dollars on the ground. If we loan \$1,000 to assist in building a church home for a struggling congregation the brethren on the ground raise \$3,000. Therefore, each five years that the \$1,000 is loaned it will call out fourteen times \$3,000, which is \$42,000.

In the above illustration, we have used \$1,000 for an easy explanation of the perpetual use of money in the Church Extension Fund.

G. W. MUCKLEY.



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THE CHRISTIAN CENTURY COMPANY.

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CHARLES A. YOUNG President
 FRED'K F. GRIM Vice-President
 FRANK G. TYRRELL Secretary
 ANGUS McKINNON Treasurer

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received at any time. Terms \$1.50 a year. A discount of fifty cents will be made for advance payment. Foreign subscriptions \$1.00 extra.

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TO AID CHURCH EXTENSION.

The agency that helps church extension most as well as every other work or effort of the church, is the church papers. Every effort of our committees to get matters before the brotherhood and to arouse an interest in any cause is dependent on the church papers to educate and stimulate the people.

The Preacher's Greatest Opportunity

For supplying his membership with good papers is found in Our Great Combination Offer. Through the extraordinary inducements of this offer many will take a paper that would not otherwise in order to aid in securing a supply of those delightful new song books.

A Book of Extraordinary Merit.

It possesses the greatest variety and best quality of music. This is because the music was furnished by such a large number of authors. One author has but one best song and but one style of music. The best songs selected from a great variety of authors produces a great variety of music and a collection of the choicest and best songs. When it is considered that eighty-five famous song writers have contributed their best efforts to "Christian Melodies" is it any wonder that this collection of masterpieces produces a book of surpassing excellence and that it pleases everyone?

This Opportunity Will Soon Be Past.

We have announced that on September 1st this offer is to be withdrawn. Now is your time and you must act at once. A little procrastination or indifference will rob your church of a supply of these song books. You will be to blame for this loss. Act today.

The Christian Century Company,

CHRISTIAN MELODIES POPULAR

No song book has ever been produced that so completely and admirably fills the requirements of our churches as does Christian Melodies. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday-school and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartettes, etc., has many of the most popular hymns that have been in use, besides the large quota of new up-to-date songs by the ablest song writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. We have space for but few specimens of letters received from parties who have used the book.

Some time ago we received one hundred copies of "Christian Melodies," and wish to say in behalf of the Sunday school and church that we are more than pleased with them. We have had several visiting pastors recently, and when shown the books they could not believe they were the books you advertise as premiums. Those who receive The Century, to whom I have spoken, are satisfied with the paper. I thank you for what you have done for us, and hope you may enjoy unbounded prosperity with your good work.

Jas. S. Hofer, Perry, Iowa.

"Christian Melodies" appears to be a song-book of rare merit. After using it in our church and Sunday school for about three months, we are of the opinion that it contains a larger percentage of first-class pieces than any book on the market. Of course, we cannot tell how long they will "wear," but we have sung many of them over and over again, and they seem to get better. Besides this, we are continually discovering that they are just as good as those that we thought couldn't be excelled. Whoever does not like the book must either not examine it closely—perhaps is not able to—or else is not gifted with a good judgment of such things.

J. H. Painter.

The Christian Century Company.—We have secured twenty-seven subscribers for your paper, and have received 108 of your song-books, and must say that we are more than pleased. Our church is simply delighted with them. We find more good songs than in any book of the kind we have ever used. Your offer is by far the most liberal offer we have ever had. Your paper is well received. May God bless you and enable you to go on doing good.

J. A. Brown, Minister, Eaton, Ind.

The Christian Century Company, Chicago, Ill.—Dear Brethren: I write to thank you for the song-books we received as premium. We are very much pleased with them, and the people that have the paper think it is a splendid paper. I think it grows better all the time. Hope soon to have another list of subscribers to send, so as to get more song books.

Mrs. D. R. Battey, La Junta, Colo.

My wife and I have gone carefully through "Christian Melodies" and critically compared it with other books of the same size. It is vastly superior. The old songs are a splendid selection. There are a number of choice Sunday school songs and an unusual proportion of fine solos and duets. You have the best music book of its size and price we have seen.

E. T. Nesbit, Calusa, Cal.

Bro. Nesbit is a fine musician, having made it a careful study for many years. His wife is also an accomplished musical artist. For a number of years she was in charge of the musical department of Drake University. Such an unqualified recommendation from those so competent to judge should have great weight.

Christian Century Company.—Dear Sirs: "Christian Melodies" received. We are much pleased with them. I don't think I ever saw a better collection of music for all classes of services. I will be able, I think, to send you more subscribers for The Century. Your brother, L. C. Rhodes, Dayton, Va.

"Christian Melodies" is the best song book in the brotherhood—the best music, most new songs, the best gospel in song and the author has spoiled the least good tunes to make some of his own, as is so frequently done.

Bert H. Sealock, Singing Evangelist, Eureka, Ill.

"Our church people have been using 'Christian Melodies' for some time and like the book better and better as they get acquainted with it. They have three other good singing books, but have discarded all and use the 'Melodies' exclusively."

R. H. Barnes, Raritan, Ill.

"We have now been using 'Christian Melodies' several weeks and find them eminently satisfactory. I have heard many expressions of opinion and all in terms of praise. Personally also I am much pleased with the book. The Century also is winning its way to the hearts of our people, as it richly deserves. Every issue contains an abundant supply of information and uplifting thought. I hope The Century may reach and hold a wide circulation."

F. W. Collins, Kellogg, Iowa.

"The church at Eugene, Oregon, where I serve as pastor has used 'Christian Melodies' since last November, and like the book better all the time. They pleased the people in our great convention. Orders will surely result from their use there."

Morton L. Rose, Pres. Oregon State Board.

The Christian Century Company, Chicago.—Kindly accept the appreciative thanks of the congregation here for the "Christian Melodies," and also for The Christian Century. They both have met with decided favor with us. The "Melodies" we have been using in both Sunday school and church services for the past four weeks, and so far they have given splendid satisfaction.

Mrs. E. J. Cochran, Center Point, Iowa.

The Christian Century Publishing Company, Chicago, Ill.—Dear Brethren: I have examined "Christian Melodies" carefully and have sung many of its songs, and cheerfully commend it as an all-around book for all-around purposes. It is good for Sunday school, Endeavor work, and for the church.

Simpson Ely, Singing Evangelist, Kirksville, Mo.

The Christian Century Publishing Company, Chicago, Ill.—Dear Sirs: We have received the "Christian Melodies" ordered, and, after several weeks' use, find them very satisfactory indeed, and the subscribers to The Century express themselves very favorably indeed as regards the merits of the periodical.

D. H. Bower, Buchanan, Mich.

The introduction of this song book into your church, society or Sunday-school will add new interest and delight to the service. They are now being offered on such liberal terms that they are within the reach of all who desire them. By raising a club of subscribers for The Christian Century, our best family religious paper, a full supply of these books may be obtained without cost. In this club your own subscription would mean the addition of three or four of these books. You will gladly do this I am sure. You can pay \$1.00 for these books and the same dollar will bring to your home weekly for one year The Christian Century.

THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

AND THE CHRISTIAN TRIBUNE.

Vol. XVII.

CHICAGO AND WASHINGTON, AUGUST 23, 1900

No. 34.

THE HOUSE OF GOD.

Thou dwellest not, O Lord of all!
In temples which thy children raise;
Our work to thine is mean and small,
And brief to thy eternal days.

Forgive the weakness and the pride,
If marred thereby our gifts may be,
For love, at least, has sanctified
The altar that we rear to thee.

The heart and not the hand has wrought
From sunken base to tower above
The image of a tender thought,
The memory of a deathless love!

And though should never sound of speech
Or organ echo from its wall,
Its stones would pious lessons teach,
Its shade in benedictions fall.

Here should the dove of peace be found,
And blessings and not curses given;
Nor strife profane, nor hatred wound,
The mingled loves of earth and heaven.
—Whittier.

ISSUES OF PROGRESS.

By B. A. Abbott.

Church Extension.

There are probably persons who never read what our boards have to say to them through the papers. If the influences of such persons could be measured it would be found inferior both in quality and quantity. The man who co-operates with all the righteous enterprises of the church grows in the grace of brotherliness and increases the momentum of his Christian life. It helps him to a degree of enthusiasm always winsome and fitting in a Christian. "Facts and figures" is to most people a dry alliteration, but there is often more spiritual culture in reading them than in "The Imitation of Christ" or "Pilgrim Progress." An honest consideration of the appeal of our Church Extension Board will prove a means of grace.

Church Extension a Real Help.

It is a real help because it is never an overhelp. The board will not loan enough of money to encourage lack of enterprise or promptness in giving. Nor is the money loaned to help build extravagant houses. One must surely believe that a splendid church building can give glory to God. But when a great house is really needed, there the people are usually able to build it. The church extension fund is for the struggling band. It is the bright star that rises in the darkest hour.

Church Extension a Friend in Need.

That it is a friend in need commends church extension. It comes to a struggling band of Christians when they seem helpless. With no house in which to meet, and too poor to build one, they cannot cultivate their own Christian lives nor take part in testifying before the community for Jesus Christ. The community suffers and such a band of Christians suffer in sentiment and fact. They are ready to disband. Church extension comes to

their aid at this critical moment and enables them to help themselves. They are saved and become saviors in the community.

Church Extension an Opportunity.

Many people ask how they can serve Jesus Christ in the evangelization of the world. Their daily occupations seem to be something aside. One of the best things about church extension is that it affords opportunity for all to help spread Christ's Kingdom. Through it men in their places of business, on the farm, at the carpenter's bench, everywhere, can transmute their daily labor into spiritual light and heat.

Church Extension an Emergency Fund.

"This man began to build and was not able to finish," has been the comment on many an unfinished church house. All over the country have stood these silent arrested edifices, yet speaking a language that could not be misunderstood of hopes unrealized because of lack of funds. Church extension has come forward in such emergencies, finished the buildings, made the people happy, and sent out the light of salvation in Zion. We have suffered in the past because we had no such emergency fund. Church extension supplies this long felt and sore need.

Church Extension Perpetual.

Perpetual motion in the physical world is considered an impossible dream. There is no way to overcome friction completely, no method by which power can be so conserved that it will not transmit itself to something other than the end sought, no way to stop leakage. But in another realm church extension shows us perpetual motion. Like Joaquin Miller's brave admiral, the dollar put into this fund goes "on and on." The small rate of interest insures against leakage. The great care exercised in granting loans makes the return of the money as certain as such things can be in this world. And not only this, but the fund will increase. A dollar at work has a strong fascination for another dollar. As the planets moving through space are believed to gather to themselves cosmic dust so the money in this fund gathers more money. It is a paradox, but what a man gives to church extension is a great deal more than he gives.

The Philosophy of Church Extension.

First life, then form, then fruit. Every spiritual cause to be effective in this world must be realized under some visible tangible form. Spiritual power is first made effective in the life of the individual, then in the brotherhood. The church building is a rallying point. A place to meet has from the first days of Christianity been an indispensable expedient. Victor Hugo says: "From the origin of things down to the fifteenth century of the Christian era, inclusive, architecture is the great book of humanity, the principal expression of man in his different stages of development, either as a force or as an intelligence." The cathedrals in Europe have often contributed

more toward keeping alive true religion than those who filled the places of God's ministers. The architect has been a greater spiritual power than the priest. The humblest church building is a prayer, a prophecy, a testimony, and a power. In it and by it the transmission of spiritual life is more certain. This is the philosophy of church extension.

The Strategy of Church Extension.

Strategy is one of the most important elements in warfare and it is also necessary in the prosecution of the work of Christ. One of the best forms of strategy is getting a good position early. The growth of our cause would have approached the phenomenal had we early entered the new and growing cities and selected suitable places for church buildings. Because we have had no funds from which to draw we have been slow in getting into important towns and cities and then very often we have been forced to occupy sites which were not suitable for places of religious meeting. And thus when it might have been possible for us to turn the prevailing sentiment toward primitive Christianity, we have instead lost everything. In our great eastern cities, where the people are riper for the simple gospel than anywhere else in the world, we could make hundreds of converts and have new churches spring up annually if we had meeting places. The problem of city evangelization is really largely bound up in the question of a church house. There are thousands of children growing up in ignorance of Christ. We have plenty of idle Christians who would be glad to teach them. But we have no houses into which to gather them for the purpose. When we get a church extension fund of a million or two dollars our work will sweep the cities. Church extension is good strategy.

Church Extension and Other Funds.

All our work is one. Church extension, Foreign and Home Missions, Ministerial Relief, Christian Endeavor, are different forms of the same thing. Church extension seems almost to be that upon which the others are conditioned. Home Mission work is crippled without it, and Foreign Mission work would not succeed without home work. When one gives money to church extension its influence radiates in every direction. He has given to all other causes in the Christian brotherhood and in every community where church extension money helps to build a house. His gift stimulates with ever-increasing power the educational, philanthropic, benevolent, social, scientific, commercial and spiritual interests of the people. For religion is really the source of all these.

It is your duty not only to be good, but to shine; and of all the light which you kindle on the face, joy will reach furthest out to sea where troubled mariners are seeking the shore.—H. W. Beecher.

OUR GIFTS.

"What shall I give to thee, O Lord?

The kings that came of old
Laid softly on thy cradle rude,
Their myrrh and gems and gold.

"Thy martyrs gave their hearts' warm
blood,

Their ashes strewed thy way;
They spurned their lives as dreams and
dust,

To speed thy coming way.

"Thou knowest of sweet and precious
things;

My store is scant and small,
Yet, wert thou here in want and woe,
Lord, I would give thee all."

There came a voice from heavenly
heights:

"Unclose thine eyes and see.
Gifts to the least of those I love
Thou givest unto me."

—Rose Terry Cooke.

THINGS THAT ABIDE.

Every earnest and faithful servant of God desires to do solid, substantial work. There is coming a great testing time, when "every man's work shall be tried." But before that great time, there are many minor tests, and only the work that is built upon the one foundation will endure even the lesser trials. When a single soul is converted, who does not wonder what its future will be? But how much graver the responsibility, when not one, but scores and hundreds of souls are brought into fellowship through faith in Christ! The establishment of a church in a community is a work that may well enlist the deepest solicitude and the most earnest prayers of all who love God in sincerity and truth.

Necessity of Church Buildings.

We believe that all who have had experience in the Lord's work will agree that a church building is indispensable to permanency. It may not always insure it, for buildings have been sold, and congregations disbanded, but certainly no permanent work can be done without it. There have been times when a congregation, rent by internal strife, has lost in grace and favor, and dwindled almost to the point of extinction, and then has been saved by the mere fact of having church property to look after. The real estate was a sort of sheet anchor, without which they would have been lost. This may not be a very elevating reflection, but it shows the value of a building in the life of a church.

Discouragements of Homeless Churches.

Only those who have toiled without a house can realize fully the awkwardness and weakness of the situation. To be tenants from month to month, or from year to year; to divide the use of the building, inadequate and unsatisfactory at best, with all kinds of societies; to be unable to secure its use for consecutive nights in case of a protracted meeting; to be without facilities for decent and impressive baptisms—these and many more inconveniences handicap the church, discourage the preacher, and make the continued existence of the congregation problematical. Is it Poor Richard who says, "The worth of a thing is best known by the want of it?" And now to think that there are nearly three thousand churches of Christ in this country who suffer from the want of a building is enough to make

the appeal next Lord's day frantic in its earnestness, and loose the purse-strings of the most ungenerous.

Sacredness of Church Building.

A church building is a sacred thing; around it cluster tender memories. Within its walls, what voices are heard, what scenes are enacted! Only the other day it was our pleasure to visit a brick building in the state of Illinois that was dedicated by Alexander Campbell. As we gazed upon its sturdy walls, the past came before us, and historic incidents were re-enacted. Forth from its doors some had gone to the quiet cemetery near by, to wait the resurrection of the just; and others, their children and grandchildren, had gone out into the world, characterized for eternity by the influences at work here. The door seemed to be chanting, "I am the door," and the tapering spire became a white finger beckoning to life and immortality.

Encouragement in Success of Church Extension.

It may be urged in favor of church extension, if any urging is needed, that it is already a demonstrated success. The funds have built churches, returned to the treasurer, and gone forth to build other churches, not only without loss, but with actual increment. But the demand is always in excess of the supply. Churches appeal hopefully and are compelled to wait. "Hope deferred maketh the heart sick." Such a fund is a standing encouragement to weak churches, to press on in their holy task, and hasten the day when they shall build to the glory of God and the redemption of man. The Church Extension Board hope to bring the fund up to a quarter of a million dollars this year. Even if we had not a dollar, this might be done; it would be less than twenty-five cents per capita for this body of over a million Christians.

Clear the Way for Extension.

Whatever be the local conditions and needs, give this cause the right of way for September. If the preachers will inform their people thoroughly, begin preparation for the offering in time, and set about it in deep earnestness, we are confident that the result will be entirely gratifying; and this we are confident the preachers will do—most of them!

THE CHRONICLER'S DESK.

Pastors have little idea how surely they pave the way to success or failure. Recently, just as our secretary of church extension was rising to speak in one of our pulpits, the pastor concluded his words of introduction by adding: "Remember, brethren, Brother Muckley is a great enthusiast and will stir up your feelings. You will remember, however, that it is near the close of the year, and we have a deficit to make up." These are not just exactly the words but running through the entire introduction was the idea "don't forget that charity begins at home." He could have had no better way than that to prepare the road to failure. Had not some of the good people of his congregation, had not God and the self-respect of Brother Muckley come to the rescue total failure would have been the inevitable result.

A Better Way.

Let us have a happy contrast as told by our church extension secretary. Last March, on the third Sunday after the First Church at Pasadena, Cal., had taken

the foreign offering, Brother Muckley visited and addressed the church. Bro. F. M. Dowling, the pastor, in introducing our extension secretary said, "I have known Bro. Muckley for eighteen years. I knew him as a student in Bethany College, as pastor of one of our Cincinnati churches and for ten years as secretary of church extension. In all that time I have known him as a consistent Christian man, fearless and untiring in his duties. The work of church extension I know to be worthy of your liberality, even unto sacrificing to give to it. You and I know we are struggling to build up this church but this does not excuse us from helping our brethren who are weaker. Besides helping others is the surest way to help ourselves. I want you to know and do your duty in the sight of God, who at last will be our judge."

Its Beneficent Effects.

He said it with all the fervor characteristic of the man, and when Bro. Muckley arose to speak everyone was ready to hear with open mind and heart and purse. There was nothing foolish or fulsome in what the pastor had said, and it would have been a poor man indeed who would not have won with such help. The people gave \$600 that morning in subscriptions payable in five years; \$300 in general subscriptions, and a lady gave \$300 on the annuity plan. The way was ready. The people listened and believed and gave. Suppose Bro. Dowling had made a cold introduction, or even a warm one with the reminder at the close: "Don't let the secretary run away with your hearts and purses," and then sat there and watched the secretary as if to say "Now get the money if you can," what meager gifts would have been made!

Indifferent Pastors.

And yet there are many pastors who would not be impolite for the world who will treat the appeals for church extension just that way. They will present the claims of church extension in such a cold manner that their people wonder "Well, what about it, after all? I can give to that or let it alone just as I choose, and I believe my pastor would rather I would let it alone." May we speedily be delivered from this sin as pastors, for God certainly will hold us responsible in the judgment day for such indifference.

Church Responsible For Church Extension.

Let us understand that no one man owns and institution of the church. He may have much to do with originating and promoting some particular benevolent work of the church, but the whole church is not only in possession of all its parts, but is certainly responsible for the measure of the success of the whole. The Church Extension Fund is not owned by the board at Kansas City, but is owned by the brotherhood at large. The board at Kansas City is simply holding the money in trust and managing it to the best possible advantage for the mission churches that must be aided all over the United States. The members of the board are elected at our National Convention by the people present. The board hence is the servant of the churches. So well has the board managed the work that the last three National Conventions urged our churches to lift the fund up to a quarter of a million dollars by September 30th. There is \$230,000 in the fund on August 1st. We must have \$20,000 in

the September collection among the churches in order to reach the mark, and this amount has been apportioned among the churches. Will you, my brother pastor, see that your church does its duty? The apportionment sent you is only a suggestion of what can be done provided your church and other missionary churches do their part. Let ample preparation be made. Fill your heart with love and your brain with facts about church extension and you will help to reach the \$250,000. Without your aid we may have to record a failure when the hosts go up to the Jubilee Aftermath at Kansas City next October.

WHY ARE THERE MORE WOMEN THAN MEN IN THE CHURCHES?

(Concluded.)

The Charge of Sentimentalism.

The unbeliever would make short work of the solution of this problem as to why there are more women than men in the churches. He would say that women are less capable of reasoning than men, that they are more emotional, sentimental and superstitious than men, that they believed not with the intellect according to evidence, but with the emotions according to feeling, and that therefore the priest found it an easy matter to pull the wool over their eyes. An infidel said to a minister in California: "Who is it that fills your churches but women and girls with now and then a female man." "And who," retorted the minister, "fills your jails and penitentiaries but men and boys with now and then a male woman!" Which got the best of it? When I visited the Pen at Frankfort, Ky., some years ago there were 600 men and 30 women incarcerated there. When I visited the Pentridge Stockade in Melbourne there were over a thousand men and boys and only six women. When I go to church and Sunday school the women are in the majority. As long as there is an average of 100 men to 1 woman in jails and convict prisons and ten women to 3 men in church, don't you think infidels and cynics had better shut up about the sentiment and superstition of women?

Women More Conscientious.

To deal with the positive side of the question, there are three reasons why there is a plurality of women who accept the religion of Jesus Christ.

1. Whether women are more religious by nature than men it would be hard to say, perhaps they are not, but there are certain of the strong religious elements in which I believe they have, as a rule, the advantage of men. The strongest religious element of human nature is conscience. It may almost be said that the only religious thing in a man is his conscience. If a man has no conscience he has no religion, and if he has no religion he has no conscience. Conscience is religion for the two terms are almost synonymous in meaning. If my observation is not greatly at fault women as a rule are more conscientious than men. Many a poor woman has to provide conscience for her husband as well as for herself. Many a man who goes to church wouldn't do it if his wife didn't make him. If his wife is sick or away from home a few Sundays his lordship is conspicuous by his absence until she returns or recovers and brings him again to the kirk. And not a few men who have sunk into

the depths of religious sloth and spiritual apathy would come if their wives had conscience enough to prod them up to do their duty. There are men who pay their debts that wouldn't do it if their wives didn't make them. If you have a lot of bad July bills that you cannot collect because your male debtors haven't enough conscience to meet their obligations, put their wives on to them and see how it works. No commission will be charged for this suggestion. Many a conscientious woman has made her husband get out of a mean sinful business that he would have stayed in till he died but for her conscience. And there are multitudes of wives who could drive their conscienceless husbands out of profanity, gambling, drinking and godless occupations if they only had the conscience and the bone dust in their spinal columns to make the effort and to persist in it. Women yield much more readily to moral appeals than men. It is this element of conscientiousness in woman that constitutes perhaps the largest factor of their faithfulness to the church.

Women More Moral.

2. Women are more moral than men, and the ethical is the most important element in religion. Concerning the truth of this proposition there is absolutely no question. Women are more emotional, more sentimental, more conservative than men, but this is not the reason of her superiority in morality. The disparity in moral purity between the sexes is a matter for which man himself is primarily responsible, but women are by no means blameless. Man has made one moral law for himself and another for woman, he holds up a high moral standard for her to which he demands the most rigorous, the most inflexible conformity with the most frightful penalties of social ruin and social ostracism, if the law is violated; but the moral standard he holds up for himself is ragged and seamy and without a social penalty for the most flagrant violation. A debauchee and a libertine of the most villainous die is toasted and fawned upon and received into the best society especially if he is well dressed and has a little money; whereas if a woman lived as he does a single day no decent man or woman would look at her on the streets. Is this right? Is it just? Is it not an abomination in the sight of God and all right thinking men? Why should we apply the harder law to the weaker vessel when the guilty lords of creation go scott free? Most of the women, however, are quite satisfied with this state of things and are doing their best to perpetuate it. If a woman makes a single moral blunder her sex will frown upon her and cut her for life and at the same time smile their sweetest smiles upon the unclean wretch who is responsible for the ruin of their sister. I wonder that the moral sense of any one is so dull that they can not see the outrageous injustice of this discrimination between men and women. If I were a woman I would refuse to tolerate this state of things. I would absolutely decline to recognize one moral law for myself and another for a man. He should submit to the same moral standard and suffer the same social penalties for its violation as women do, or there would be serious trouble. Women have this matter in their own hands. When they apply the same

standard to men that men apply to them, and inflict upon them the same penalties they do upon the immoral of their own sex, this crying injustice will come to an end, and the way will be open for a large increase in the male membership of the churches for the immoral life of men is the chief barrier between them and the church.

Less Exposed to Temptation.

3. Women are less exposed to temptation to abandon the church than men. Men's passions are stronger and their temptations are rougher and more clamorous. Boys on the streets and on the play ground and in the business life of modern times run a gauntlet from which their sisters at home are largely free. But of all these sources of temptation and ruin to American youth men themselves are the authors, and men have the power to remove them if they have the wish to do so.

Whatever may be the cause or causes of the prevalence of irreligion among men in this country and their absence from church, the fact itself presents a serious problem, and an imminent danger to the future of our nation. The moral and mental superiority of women over men is the first sign of moral decadence that betokens the downfall of a civilization. It has begun to die at the top or rather at the bottom when this symptom appears for the moral manhood of a nation is the foundation and the hope of its stability. Sam Jones says unless the men of this country repent there won't be enough of them in heaven to sing bass, and there won't be enough salt in the moral manhood of the nation to preserve it from putrefaction, to say nothing of the necessity of bass in the music of heaven. If the church is the way to glory it is a good thing that there is no marriage in heaven, for otherwise a man would be at a high premium on the matrimonial market of the New Jerusalem! The men must quit their meanness and come to Christ.

Salvation is for both men and women and the church needs both and both need the church. J. J. Haley.

HOW I GOT INTO HEAVEN.

It was Cato who said: "Regard not dreams, since they are but the images of our hopes and fears." So say we, but we do it not. Neither do we believe that dreams are only images of our hopes and fears. Our theory concerning dreams and the actual influence they exercise over us are often greatly at variance with each other. I have no dispute to make with my reader concerning dreams. All that I crave of him is that he will listen to my dream and then ponder it well.

In Hades.

* The other night I dreamed that I became suddenly ill. After an illness of three days I died. The god of dreams permitted me to see my burial and read the inscription on the tombstone. The only thing that I recollect now is "Died, September 22, 1900." How long I remained in the tomb I did not know. I slept the sleep of the dead. All of a sudden I awoke, being aroused by the sound of a mighty trumpet. It was the angel of the Lord calling the dead to appear before the judgment seat. I was hurried before St. Peter, to be tried before him. Here my theology is somewhat mixed. I cannot account for it, unless it is due

to the fact that I went to school so long at the University of Chicago. Though my theology may be confusing, I hope the point that I am trying to make may be clear. St. Peter opened the record, kept by the recording angel. He examined it carefully, both as to what I had done while I lived, and as to what had resulted as a consequence of my having lived in the world. When he began to balance the good and the evil, I began to wonder what would be my lot. Breathlessly I awaited his decision. Great drops of sweat stood on my forehead as I heard him say:

Telcel.

"Weighed in the balance and found wanting. You are short, expressed in terms of dollars, \$1,000,000. I cannot let you enter. You or your advocate may examine the record and see if what I say is not according to the record kept by him who sleepeth not." That was a bitter sentence. To come to the very gate of Heaven and then be debarred from entering is unendurable. What to do I did not know. I was just about to turn and journey to the regions of the lost, when lo and behold, I saw the secretary of the Church Extension Board coming up to receive his reward also. He was a

Friend in Need.

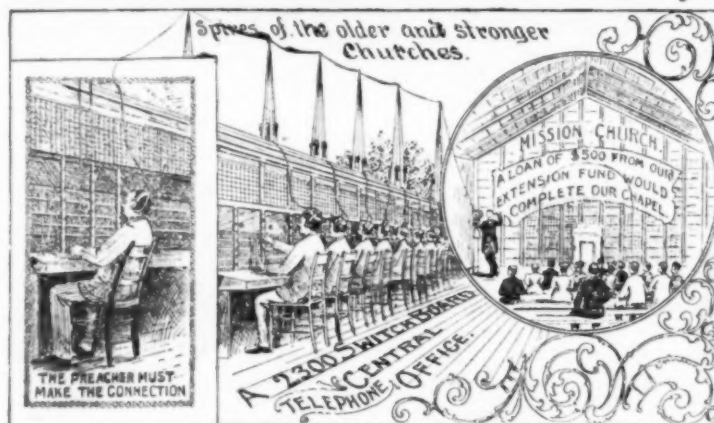
I informed him of my rejection. He asked me if I had accepted the challenge of St. Peter to look over the record myself, suggesting that possibly St. Peter might have overlooked something that was in my favor. It gave me a ray of hope; and when he promised to look over the record for me, serve as my advocate, confidence again began to possess my soul. After looking over the record the good secretary came to me with a smile all over his heavenly face, saying, "All is well. Come right along."

"St. Peter overlooked the fact that you once gave a dollar to the Church Extension Board." But how can that let me in, said I? I am back, or lack one million dollars from having enough to admit me. This was his answer. "I will show you. On September 2, 1900, you paid \$1 to the Church Extension Board. It is now September 2, 2256. During all these years your dollar has been at work in the Lord's Kingdom, bringing into the store house of the Lord, at the rate of 4 per cent per annum. At the end of eighteen years it had earned a little over \$1.02. Speaking in round numbers, it doubled itself every eighteen years. Continuing at this rate for 356 years it had amounted to \$1,061,296. You see this lets you in with a nice margin of grace untouched. "Having said this he took my arm, and together we walked through the Beautiful Gate that led into the city whose light is the Lamb of God. We had no sooner entered than we heard a new song. We listened to catch its words. I awoke, and behold it was all a dream.

Dear reader, you had better make an offering to the Church Extension Fund this year. Bear in mind, that if you do not, good Brother Muckley will not be able to help you at the Beautiful Gate as he did me.

William Oeschger.

Rest and Health to Mother and Child.
Mrs. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.



OUR PASTORS SPEAK.

We print this week some opinions of our pastors regarding church extension. You might say I do not care for opinions; I want facts. Opinions can be based on facts, however, and when this is the case we are willing to listen. These men write out of the abundance of knowledge they have about church extension and its saving power. Read what these men say. It will prick your conscience; it will spur you to noble deeds; it will make you better; it will enlarge your heart. The preachers of our churches must place a live wire connection between the homeless mission and their churches. Tell the facts and your church will give.

Every well organized church should seek to identify itself with all our missionary interests, but more especially with that of church extension. The material results will be sooner realized and a joy will be ours in the highest spiritual sense when we learn of the many who have been led to be sharers in these spiritual blessings through our sacrifice.

De Land, Ill.

L. B. Pickerill.

Church extension saved both church building and congregation for us in Toledo. It came to us in our extremity. It was the only organization that could save us. It saved us that we might help ourselves. What church extension did for us it would do for all the 2,700 unhoused congregations in our land had it means. Without homes churches must perish. The only hope of hundreds of congregations is in this fund.

C. W. Huffer.

Had it not been for the church extension the West Creighton avenue property in the city of Fort Wayne would have been lost to our cause, and our plea would have received such a set back that it would have taken years to have recovered from it. I consider church extension one of the most important movements among our people, and more than that, I believe it is growing in importance every day. Our real progress and stability in the future will be effected to no little extent by the church extension movement. Who can say how much we have lost by not being able to assist in housing our new-born congregations? I know of at least three points where we could have had self-supporting churches from the very beginning had our church extension only been large enough to have helped even in a small way. Our great

brotherhood should see to it that enough money is poured into the coffers of the church extension to answer every legitimate call, and take advantage of every opportunity that comes to it. Let us help the extension, and it will do greater things for us than we have ever dreamed of. May God crown our efforts with success.

Ft. Wayne, Ind.

Zack A. Harris.

Twenty-seven hundred houseless churches are stretching out to us their hands for aid. Can these churches live without a home? My experience has led me to conclude that a large per cent of them must of necessity perish unless they are assisted to build.

Within the past ten years I have organized five new churches. Of the five only one has been able to build. Today it is the only one that is in existence of the five organized. The moral is plain.

No one believes for a moment that it is impossible to house all of our homeless churches. We can do it. We ought to do it. We must do it. This is a business age and if we are to reach the business men we must show them that we understand business methods. It is not business to permit these churches to struggle along and finally die, when a little timely aid would render them self-supporting and place them upon a solid foundation.

The way to help these churches is for all of the churches to reach their full apportionment. The way for the churches to do this is for all of the preachers to do their duty in the matter. If all do their duty the amount will be raised and new houses of worship will be built, the Master's kingdom will be strengthened, souls will be saved, and God will be glorified in his saints.

Salinas, Cal.

J. A. Brown.

Many brethren would not refuse a homeless tramp, who, by refusing the price of a tramp's supper to church extension, tell houseless congregations to move on into the darkness of uncertainty. After lo these many years may we not rejoice that we have invested twenty-five cents each, two hundred and fifty thousand dollars, in God's houses. Our deacon says: "We might deny ourselves a circus once in twenty years for church extension." Will F. Shaw.

We are learning from practical experience that to succeed we must have system put into effect. Local work is sluggish without good leadership. Work prompted

by wisdom and judgment is sure to win. Church extension appeals to us from what it has accomplished. Five hundred churches in twelve years are testimonials to its right to exist. The nearly 3,000 un-housed churches appeal to us to exercise our greatest energy to come up to the quarter million mark by the end of the year. This can be done if we will all attempt to reach our apportionments. The apportionments for church extension can and will be raised if the leaders in the churches plan wisely and work hopefully.

A. C. Roach.

The Extension Board facilitates this work and ensures its inestimable results with the largest possible certainty and especially with the greatest rapidity. In thousands of instances in the well-settled states organized and therefore aggressive gospel work is much hindered, and in many places rendered impossible, for the want of such timely help as the Extension Board so wisely extends.

Willows, Cal.

Thos. D. Butler.

The spiritual in man is sheltered and developed while dwelling within the material body. The congregation as such while spiritual is sheltered and developed in an established material dwelling place. It seems to me, therefore, that there is nothing of more vital importance in the work of bringing the world back to God than the supporting of the business end of this great work, viz., church extension. The minister who would lead his people up into a higher life must not fail to lead in this matter.

Wichita, Kas.

A. E. Dubber.

FROM OUR STATE SECRETARIES.

There is but one Church Extension Fund and 127 district, state and national boards who are sending out evangelists organizing new churches so that out of this work have spring nearly 1,500 new congregations during the last three years only 600 of which could build without outside aid. That is they either did not need to borrow to complete their buildings or else could arrange for a loan on the ground.

Of these 1,500 new organizations, then, there are 900 that our board should have aided. We have helped about 180 of them leaving 720 homeless of the 900.

The state secretaries stand close to the Board of Church Extension. They and the state boards must care for these homeless churches and hold them together until such a time when our board can help them to build and be sheltered. How much labor and money that is now spent in the hopeless task of keeping unhoused congregations together could be saved if we only had a large Church Extension Fund. All state secretaries are anxious for the \$250,000 and they clearly see the need of a million dollar fund now.

Does our brotherhood realize the value of our Church Extension Fund? I sometimes fear that other things have occupied our minds to the exclusion of this fund. "Church" and "Extension." Those two words are enough to start the blood in the veins of a true disciple of Christ. And nothing is so well calculated to extend and perpetuate the church as is a good house of worship. The many homeless churches ought to appeal to our liberality—or possibly our want of liberality—with greater effect.

The beauty of this fund is in the fact that it always increases and never grows less. Until the end of time money given to this fund will be assisting to build houses for the churches of Christ.

I hope to see the fund reach and more than reach the amount desired.

T. H. Lawson.

The best way to help a poor man in need is to help him to help himself. This is the principle of our church extension work. The strong churches help the weak in this way. Why should it be thought a thing incredible that we should raise \$250,000 by October? There are millions for war revenue. Hundreds of thousands to elect candidates. Millions for expositions. More millions for tobacco, and billions for drink. Why should it be difficult to secure the quarter of a million asked for the Church Extension Fund?

J. A. Hopkins.

A Living Organism is Church Extension.

A living organism is church extension. Like the plants, the trees the birds and animals, it has been given power within itself to reproduce after its kind, and is commanded to multiply and replenish the earth. The waste places and the barren places are to be built up, and waiting hearts made glad by this modern epitome of common sense business methods. More than one struggling congregation has been encouraged to build by the reasonable hope that they could get help in the event of not being able to finish. And it

often happens that the aid hoped for is not needed, as under the stimulus of actual work, more money has been raised than was thought possible.

Ulysses, Neb.

W. A. Baldwin.

A few years ago the work of church extension was an experiment, but this is no longer true. The age of experiment has passed. After years of successful church building without the loss of a single dollar the Extension Fund has placed itself above criticism.

If the evangelists of this southland could always assure the people that the organization of a congregation meant the speedy erection of a house of worship we would gain in new fields ten converts to one now. I have recently failed to organize a church in a county seat of 2,500 people largely because I could not assure a building which was necessary in order to render the work permanent. The Church Extension Fund proposes to fill the work. It proposes to follow the evangelist and house converts. Twenty-seven hundred unhoused churches tells the story of necessity for this fund.

The board this year asks for enough to raise the fund to \$250,000 by September 1. Everyone would be glad to see that point reached and surpassed. As one of the preachers I want to say that if the amount desired is not reached it will be our fault. It is with us to say what the result will be.

H. C. Combs, State Evangelist.

Macon, Ga.

No. AMERICAN CHRISTIAN MISSIONARY SOCIETY, \$

CINCINNATI, OHIO.

ANNUITY BOND.

CHURCH EXTENSION FUND, Kansas City, Missouri.

Whereas, _____ of _____ has donated to and paid into the treasury of the Board of Church Extension of American Christian Missionary Society, the sum of _____ Dollars,

Now Therefore, the said American Christian Missionary Society, in consideration thereof, hereby agrees to pay to said _____ during _____

an annuity of _____ dollars, in semi-annual payments of _____ dollars each, said payments to cease on the death of said _____ and the said sum donated by _____ as aforesaid, is to be considered as an executed gift to the American Christian Missionary Society for the Church Extension Fund of said Society, and to belong to said Society for said Church Extension Fund, from this date, without any account or liability therefor.

Cincinnati, Ohio.

Attest, _____

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

By _____ SECRETARY.

ANNUITY FUNDS FOR CHURCH EXTENSION.

The National Convention at Des Moines, Iowa, in 1890 made the following recommendation to the Board of Church Extension: "We request the Board to consider and adopt, if practical, the Annuity Feature in raising funds for Church Extension, believing it will prove, as in the case of other churches, a successful method of raising money for the Fund."

The Annuity Feature of Church Extension has been found so practical that the Jubilee Convention at Cincinnati recommended as follows: "That we give special emphasis to the Annuity feature of our Extension work, experience having already demonstrated its extraordinary value."

The Annuity Plan in our Church Extension work is as follows: The Board receives money from generously disposed friends of church extension, on which it pays 6 per cent interest annually as long as the donor lives. At the death of the person so giving his money, the gift becomes the permanent property of the Church Extension Fund without further obligations on the part of the Board. The money will be loaned out to build churches, just as other funds of the Board, but will be loaned at 6 per cent, the amount paid the annuitant, instead of at 4 per cent, the amount charged on Gen-

eral Fund loans. The Board cannot now answer the appeals for money to finish mission chapels, and many congregations are glad to get money at 6 per cent, when they cannot possibly borrow on the ground except at 8 to 12 per cent.

How much better it is to give money to this fund and have it building churches while it is earning 6 per cent than to have it earning the same per cent in some secular employment where it may not be well secured, and where time will be wasted in reinvestment. The interest will always be paid promptly; the money is not taxed, and at the death of the annuitant it will go directly into the Church Extension Fund, where it would have been placed by will. The money is earning the annuitant the same interest, and he can see his money building churches while he lives, and, without contest, will go where he wants it to go at his death.

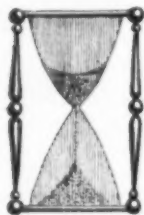
The Board urges persons who expect to leave money to this Fund in the form of bequests, to consider the Annuity Plan.

The Board has received \$20,000 of Annuity money in less than two years.

Myself cured, I will gladly inform any one addicted to
COCAINE Morphine, Opium or Laudanum,
of a never failing, harmless home cure.
MRS. M. O. BALDWIN, P. O. Box 1212, Chicago, Illinois.

...Aided by the Board of Church Extension...

ONE HOUR'S TIME



Is not too much to
ask EACH Church
to devote to Church
Extension One
Every year.

The results would be simply amazing were each church in our brotherhood to use one service annually to building up the Church Extension Fund's interests.

Whenever the plan of church extension is intelligently presented, and an offering called for, the people are ready to respond. Is one service each year too much to ask for this important work out of 104 in the year?

On these two pages we present pictures of sixteen church buildings put up by the Board of Church Extension's aid. This represents about one-fourth of the year's work so far as numbers are concerned. A few over 70 churches will be aided this year. We ought to have aided five hundred churches to build; at least 300 this year, and this could have been done had all the missionary churches taken the September offering.

The opportunity is offered to all churches to aid this year. The board confidently expects our missionary churches to aid in the reaching of \$250,000. Let the churches have pride in this fellowship. Signs are encouraging. Early preparation have been made by the board and by many churches. The first Sunday is the time. If not then, any Sunday in September. By no means allow the collection to go by. Let every church and every member have a part in reaching the \$250,000 by September 30th.



GORDON, NEBRASKA.



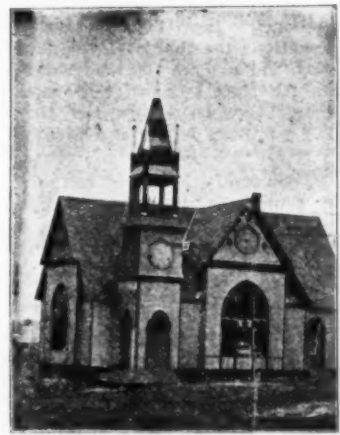
MILAN, MISSOURI.



WEATHERFORD, TEXAS.



ALEXANDRIA, SO. DAKOTA.



PERRY, OKLAHOMA.

The exhibit below shows some of the work done by the Church Extension Board. It would be a wonderful showing if the brotherhood could at one time look upon pictures of the entire group of more than five hundred churches that have been built by the fund in the past twelve years of its work. Let this group start your imagination to running. Then as your vision broadens think of thirty-eight states and territories wherein churches have been built by aid from our Extension Fund.

Every state and territory in the Union has been aided except Maine, New Hampshire, Vermont, Connecticut, Rhode Island, New Jersey, Delaware, North Dakota, Montana, Wyoming and Nevada. In some of these states buildings are now going up by the promise of church extension loans. The board has helped Canada and a call has come from the Hawaiian Islands.

All of the more than 500 aided by this board have words of gratitude for what the fund has done. "The loan came in the nick of time." "Our church had been meeting in halls and storerooms, struggling to exist in unsuitable places." "It has been the anchor of our church at Everett, Mass." "The fund has been a very great help to us at Bellefontaine, without it we could have scarcely pulled through." "If there is a church anywhere that realizes the value of this fund the church at Chandler, Okla., is the one." "The church at Colony, Kas., could not

possibly have got along without the Church Extension Fund." "In fact our only help at Cameron, Texas, was the Board of Church Extension."

Right here it is well to say that "The Church Extension Fund is a financial friend to the church that has no friend financially." It is perhaps not popularly known that such secular loan concerns as banks, trust companies, building associations and attorneys, having money to loan for their clients, will not lend money to mission churches because the mission has no financial standing. It is looked upon largely as an experiment. And it has been the experience of these companies that if they are compelled to foreclose on the mission church property in order to promptly collect, they get the ill will of the community, even though another religious body buy in the property. People do not like to see a mission sold out of house and home, and these companies say that it is hard to do business in that community where they have foreclosed, and they avoid all trouble by refusing loans to missions.

And here the board finds its place. The beauty of this fund's work lies in the fact that when the mission church borrows from its treasury to complete a building the property never passes from the hands of the brotherhood unless a church goes down and then the board realizes the amount of its mortgage and the money is saved to work elsewhere.



CHICO, TEXAS.



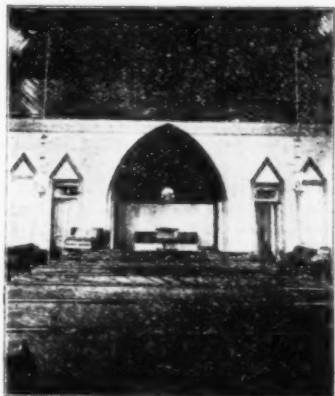
HOWARD, PENNSYLVANIA.



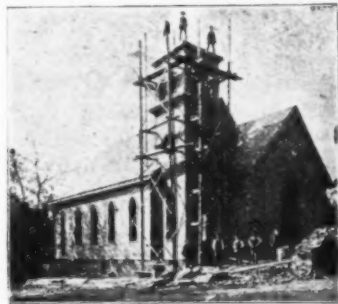
BRASHEAR, MISSOURI.



CRAIG, MISSOURI.



INTERIOR BRASHEAR, MISSOURI.



ATHENS, OHIO (UNFINISHED).



ATHENS, OHIO.



SPRAW, N. C.



DODGE CITY, KANSAS.



FRANKLIN AVE. CHURCH, COLUMBUS, OHIO.



MORGANTOWN, WEST VIRGINIA.

∴ The Lesson of The Pump ∴

You have seen an old, dry pump that through long disuse had ceased to yield any water. You may ply the handle up and down, and up and down, till you are wearied out, without getting a drop in return for your labor. But just take even a tin cup of water and pour it into the old pump from the top, and lo! the cracks fill up, the valves tighten, the handle works harder, and soon you have the water coming from the bottom in a copious stream.

And so you put a little money into a community that has not been trained to habits of giving, or that has thought itself unable to do anything toward building for itself a house of worship, and the first thing you know the money is coming up from the bottom of all pockets with a copiousness that is truly surprising.



A LITTLE ENCOURAGEMENT SOME-TIMES WORKS WONDERS.



THE HAPPY THOUGHT IS JUST RELIEVING HIS AGONY.

The principle illustrated in this is that giving stimulates giving. If a stranger to a region is enough interested in its well-being to give his money for the erection of a church building there, how much more should and how much more will the residents of that region be interested in their own well-being to respond to the gift with cheerful and generous hearts.

Experience has proven that every dollar a man puts into the Church Extension Fund calls out three or four other dollars for the same purpose, that would not have become available but for the dollar he gave. Last year the board loaned \$25,000 to forty-seven congregations, and these forty-seven congregations raised over \$90,000 on the ground.

Frankfort, Ky.

George Darsie.

NOTES AND PERSONALS.

Remember
Church extension
Has the right of way
First Sunday in September.
Need \$20,000 to make the \$250,000.
E. A. Hastings is in a meeting at Pekin, Iowa.
T. P. Degman is in a meeting at Lexington, Ky.
G. P. Simmons is in a meeting at Simpsonville, Ky.
J. V. Coombs began a meeting, Aug. 16, at Delphi, Ind.
First Sunday in September is Church Extension Day.
O. D. Maple leaves Scottville for Stronghurst, Ill.
E. E. Violet changes from White Hall to Roseville, Ill.
J. D. Hull of Fairview, W. Va., reports 3 additions, recently.
G. A. Gish reports 2 additions, recently, at Columbus City, Iowa.
H. Morton Gregory reports 3 additions August 12 at Estherville, Ia.
J. L. Haddock's tent meeting at Alamo, Tenn., closed with 47 additions.
C. P. Williamson of Atlanta, Ga., is holding a meeting at Louisa, Va.
Two confessions, Aug. 5, at Staunton, Ind., by L. V. Barbre, Greencastle.
J. M. Rash of Winchester, Ky., begins a meeting at Ruckerville, Aug. 25th.
E. T. Hays of Olive Branch, O., reports 3 additions, recently, at California, Ky.
E. J. Meacham of Lewisburg, Tenn., has entered upon the work at Wilmington, O.
Ernest Mobley closed a meeting at Erastus, Ga., recently, with 23 additions.
Ira C. Smith has removed from Browerville and Batavia, Minn., to Spencer, So. Dak.
R. H. Robertson of Hoopestown, Ill., is to begin a meeting at Lancaster, Ky., soon.
Kent Pendleton has accepted the work at Mt. Vernon, O., resigning at Manchester, Va.
J. P. Holmes of Lexington, Ky., recently held a meeting at Paris, Tenn., with 11 additions.
R. H. Bolton will close his work at Leroy, Pa., September 9th on account of ill health.
Jno. B. Jones is in a meeting at Sadleville, Ky. At last reports there were 7 additions.
S. H. Jones of McAfee, Ky., is conducting a meeting at Hopewell Church, Mercer county.
Geo. Ringo of Falmouth, Ky., closed a meeting, recently, at Pleasant Hill, with 15 additions.
Remember the object is to complete our first \$250,000 for church extension by September 30th.
Four were added at Goldengate, Ill., a mission point, recently by C. W. Freeman, Mt. Carmel.
F. F. Sutton of Bezonia, Mich., has accepted a call to serve the churches at Grace and Blaine.
Church should be prompt in taking the September offering because the books close September 29th.
John J. Castleberry is in a great meeting at Florence, Ala. There were 114 additions at last report.
David Husband enters upon the work at Waltsburg, Wash., September 2, removing from Olivia, Minn.

J. E. Stebbins of Mt. Vernon, Ill., recently closed a meeting of two weeks at Six Mile with 11 additions.

Seven were added at Cripple Creek, Col., recently in a meeting by Leonard G. Thompson, state evangelist.

Will G. Loucks of Lawrenceburg, Ind., closed a short meeting at Chesterville, Ind., Aug. 5th, with 4 additions.

Mrs. J. E. Denton of Onawa, Ia., is visiting her father and mother, Mr. and Mrs. T. J. Randall, Ellensburg, Wash.

W. H. Sheffer will close his work at Woodland street, Nashville, Tenn., and begin serving the church at Memphis.

S. R. Hawkins is in a meeting at Union, Ala., with three additions and good interest at last report. Meeting five days old.

W. H. Book of Snowville, Va., has just closed a good meeting at Pulaski City with 21 confessions. Meeting lasted one week.

The La Grange meeting, conducted by Mark Collins of Lexington, Ky., and the pastor, R. E. Moss, closed with 21 additions.

Robert Stewart of Knoxville, Tenn., recently assisted O. P. McMahon in a meeting at Grassy Creek, resulting in 20 additions.

A. H. Rowley reports 16 additions to the Central Christian Church of Columbus, Ind., Aug. 5th—6 confessions and 10 by relation.

Leslie Wolfe reports 4 additions at Monticello, Iowa, recently, including one lady 67 years of age, who came 40 miles to be baptized.

L. D. Riddell of Springfield, Tenn., reports 116 additions in a meeting at Adams, recently, and a church of 31 members organized.

H. L. Maltman has been called for the third year's work at Sayre, Pa. He will probably continue with them. The work there prospers.

Jas. T. Nichols of Vinton, Iowa, returned from his European trip, Aug. 12. He had four confessions at first services after his return.

Robert Adams of Pattonsburg, Mo., reports 5 additions to the Pleasant Grove Congregation, Aug. 5th, making 11 in the last three weeks.

J. Seymour Smith reports one confession at Rockford, Ill., August 12. Bro. Smith preached for the church there again last Sunday.

The latest reports from the Somerset, Ky., meeting give 34 additions. V. M. Dorris of Georgetown is assisting the pastor, A. T. Campbell.

H. H. Peters writes from Rantoul, Ill.: "We had two additions in our closing service in Rantoul. The pastorate here has been very profitable."

W. D. Dewess of Kankakee, Ill., writes: "A Presbyterian lady came forward tonight (Aug. 12) asking for baptism and membership with us."

W. F. McCormick of Iowa Falls, Ia., baptized one August 5th. H. W. Cies began a meeting there last Monday. Good results are looked for.

Six were added at Kirksville, Mo., Aug. 5th, by H. A. Northcutt, pastor. A few evenings before Bro. Northcutt baptized a man 79 years of age.

The brotherhood will certainly be happy to go up to Kansas City in October and find a quarter of a million dollars in our extension fund. Those who did nothing to help increase it will not be so happy.

S. A. Kapp of Niobrara, Neb., closed a meeting at Spencer, Boyd county, recently, resulting in the organization of a church with 20 members.

Evangelist J. W. West of Tazewell, Va., is suffering from nervous prostration. We hope for his speedy recovery. He cannot long be spared from the field.

W. R. Motley has resigned at Newport News, Va., and will go to Watertown, N. Y., October 1. Bro. Motley's pastorate in Newport News is highly spoken of.

W. R. Lloyd is assisting the pastor at Athens, Ky., R. H. Lampkin, in a meeting which promises good results. At last accounts there were 12 confessions.

J. E. Davis closed a meeting at Osborn, Mo., Aug. 3, with 14 additions, and an organization formed of 33 members. He is now in a meeting at Wilcox, Mo.

The local press of Greencastle, Ind., speaks in terms of highest commendation of an address delivered in the court house square Sunday evening by J. E. Powell.

John T. T. Hundley has just closed a fine meeting at Jerusalem Church, King William county, Virginia, with 22 additions and all but three were by baptism.

J. T. Alsop of Pekin, Ill., recently officiated at the marriage of Charles F. Ross and Maggie Weldman of Pekin, Ill., also Frank Lindsay and Myrtle Shoemaker of Lilly, Ill.

Last week the Foreign Society received \$1,000 on the Annuity Plan, making the Annuity Fund about \$93,500. It is to be hoped this fund will reach \$100,000 by Sept. 30th.

F. D. Power of Washington, D. C., preached at Gilboa, Va., last Monday and Tuesday nights and on Wednesday night delivered his lecture on "Blockheads" to a good audience.

A church without a pastor may be put in correspondence with an able young minister with fine record and best of references by writing Harry E. Tucker, pastor at Cerlaw, Ill.

G. S. O. Humbert of Eugene, Ore., has accepted a call from the church at Corvallis, Mont. Bro. Humbert has been a student at Eugene Divinity School and preaching at Harrisburg.

M. Pittman of New Orleans, La., baptized six August 12, including his own little son and daughter. A good lot has been donated there and steps are being taken toward a new house.

Evangelist S. M. Martin is now in a meeting at Lebanon, O. He recently delivered the baccalaureate sermon before the graduating class of the Ohio State Normal School located there.

At the installation of W. B. Crewdson into the work at Council Bluffs, Iowa, on his first Sunday there, the church of So. Omaha, Neb., with their pastor, Howard Cramblett, attended in a body.

Bro. C. M. Watson, who has been serving the North Park Church of Indianapolis, Ind., and who will take charge of the church at Belafre, O., Sept. 1st, was a caller at the office last Saturday.

Joseph Sweeney, son of Z. T. Sweeney, was drowned in White river, near Columbus, Ind., Monday, August 13. He was diving and struck his head against a rock. Our sympathy is extended to the bereaved family.

The Seventh District Missionary Society of Illinois will convene at Fairfield September 4-6. A good program is prepared. The brethren in that district should make an effort to attend and make the convention a success.

A. W. Taylor of the Norwood Church of Cincinnati, O., who is spending a few weeks' vacation in the University of Chicago, together with Bro. E. M. Flinn, who is also in the University, favored us with a brief call last Saturday.

John J. Higgs reports from Onarga, Ill.: "The work is starting out very hopeful. House crowded last evening. One young man confessed his Savior. We are making preparations for having a good offering for church extension."

R. A. Helsabeck of Brooks Station, Ga., recently closed a meeting with J. H. Wood at County Line, resulting in 13 additions. He is now in another meeting with the Berea church at Hampton, Ga., assisted by Bro. Shelnut, with 11 additions to date.

C. M. Hughes, singing evangelist, writes as follows from Lexington, Ky.: "Our meeting at Parkersburg was closed with 10 additions and the church strengthened. I am now at home for a few days' rest after a three months' siege. I am ready to engage for other work."

O. F. Jordan of Fisher, Ill., and Ida Kinsey of Portland, Ind., were united in marriage August 6 at the home of the bride. The groom is pastor of the church in Fisher and the bride was formerly C. W. B. M. missionary to Pina, India. They have been called for another year by the Fisher church and expect to begin a meeting soon.

J. G. Waggoner of Princeton, Ill., writes: "Our Christian Endeavorers gather up the buggies and surreys on Sunday afternoons and go out into the country three miles and conduct a Sunday school. This is pleasure in the King's business. Try it, young people. There have been two additions to the church since last report."

The Christian Church at Onawa, Iowa, has been handsomely papered lately, the paper being one of the last gifts of Sister Margaret Oliver, who died at Pittsburg about August 5th. She was the mother of Mrs. B. D. Holbrook of Onawa and has done a great deal for the church there and elsewhere. Her works will follow her.

Bro. T. H. Humphreys of Atlanta, Iowa, received a call to succeed Bro. W. B. Crewdson as pastor of the church at Corning, Iowa. Being employed at Atlanta but half his time he was disposed to accept the call, but the Atlanta church would not consent to his release and he has decided to remain there. He reports three accessions August 12th.

On account of the extra space demanded by the interests of church extension in this special extension number, the departments of Christian Womanhood, by Helen E. Moses, and In the Home were necessarily omitted. The regular letter from the editor "Beyond the Sea" and several other good things were also crowded out, but will appear later.

We were favored last week with a very pleasant visit from Prof. M. L. Rose, president of the State Board of Oregon. Bro. Rose has accomplished a great work at Eugene, Ore., where he is both pastor of the church and also one of the instructors in the Eugene Bible College. He came to Chicago intending to spend a few weeks in Chicago University, but not being able to get the work desired has returned to Newton, Iowa, where he will visit for a short time. He could be secured for a meeting right away.

A comparison of the receipts for Foreign Missions for the week ending August 16, 1900, with the corresponding time last year, shows a gain of 3 contributing churches, 1 Sunday school, 3 C. E. societies, 14 individual contributors and a total gain in amount of \$864.15. All offerings should be sent to F. M. Rains, treasurer, box 884, Cincinnati, O.

By careful business management the board has never lost a loan in all our extension work. The extension fund is a great trust and the board at Kansas City guards it more jealously than they would their own money. Four per cent interest is charged the beneficiary so as to pay the expenses of administration and the procuring of new money.

Bro. James W. Zachary, Lexington, Ky., held a meeting in July at Sheldon, O., with 11 additions. He organized a new congregation at Wellston, O., with 20 members, and on Aug. 1st closed a short meeting at Drakes Creek, Ark., with 18 additions. He is now assisting Bro. Sharp at Leon, Kansas, and will begin a meeting at Allensville, O., August 30.

The church at Onawa, Iowa, has started a mission near Little Sioux on the Adams ranch. It is a large farm, 5,400 acres of which Bro. J. Z. Adams is proprietor. Most of it is cultivated for the first time this year. It will support at least a dozen families and a number of those already there are members of the Christian Church. J. E. Denton has an appointment there once a month and expects to establish a church this fall.

F. D. Ferrall of Pleasantville, Iowa, has been called to his third year's pastorate. During the current year there were 61 baptisms, 13 by letter and statement and 3 from other churches. All missionary assessments have been met. A new and commodious brick building has been begun to cost \$7,000. It will be dedicated in December. During the present pastorate 128 have been added to the church. All departments are in excellent condition.

Bro. Joel Brown, the general agent of the B. A. C. C., is responsible for the following announcement: "The Oskaloosa College board have tendered the college property to the Benevolent Association to be used as an Orphan's Home for Iowa, an action which, I believe, meets the approval of the Iowa brethren, but to make sure the matter will be brought before the State Convention on Sept. 4, Tuesday, p. m., at the hour given to the B. A. C. C. interests. All interested either in the care of the orphans or in the disposition of the college property are urged to be present."

Mrs. B. J. Radford of Eureka, Ill., furnishes the following item: "Sister Hedrick of Taylorville has been appointed financial secretary of the Eureka College Aid Association, and will enter upon her work at once. She was in conference with the executive committee of the association here on the evening of August 13, and plans of work were discussed. The association takes pleasure in commending Sister Hedrick to the hospitality of the churches of Illinois, and bespeaks their cordial co-operation with her in her work for Eureka College."

The history of church extension forms an interesting chapter. Twelve years ago there was \$10,662 in the fund. We are now close to \$231,000, and have built nearly 600 churches with our fund, while 12 years ago we had but 25 built. Over \$150,-

000 has been paid back on loans and interest and over 140 congregations paid all their loans and many have branched out with missions. Church extension is a demonstrated success.

Bro. E. M. Johnson writes as follows from Minden, Nebraska: "We have had three additions here during August, two of them by baptism. One who was baptized August 9 is a man 75 years of age and never had made a profession before. I close my work here and preach my farewell sermon next Lord's Day (August 19). I began work with the church here Feb. 1, 1899. At that time the church was in debt to the church extension \$425, and had a membership of 50. The debt is now paid. The church building improved to the extent of \$100, and the membership is now 102. The church is the more active and aggressive than any other in Minden. We leave the work here to attend school at Cotner University. The church has not as yet secured anyone to take the pastorate. They desire to secure a good man immediately."

The following report is from Bro. Paul H. Castle of Virden, Ill.: "Williams and Alexander closed a union meeting of the Methodist, Baptist, Presbyterian and Christian churches here July 22, with a result of 297 professed conversions, about 70 going to the Christian Church. Williams is a plain, sensible, practical preacher, handling his subjects very much as one of our own preachers. He is powerful and fearless in his denunciation of sin, both in and out of the church. It was a great meeting, the best work being done in reviving the churches. Alexander proved himself a prince of song leaders. His choir here consisted of from 150 to 200 singers. The meeting was held in a tabernacle with a seating capacity of 1,500. Many drunkards and gamblers were reformed. About 20 young men united with the Christian Church. We are having additions at nearly every service. The church is working in earnest. There is harmony and a most Christlike brotherly fellowship exists."

Bro. Wm. C. Wade of Quaker City, O., whose time is only partially employed, and there being no church near to co-operate, announces his availability for a new field either for full time or to serve two or more churches co-operating. He could also be secured for protracted meetings on reasonable terms. Is now engaged in a short meeting at Olive Green, O. He favors us with the following item: "I have never had the pleasure of greeting you before, though your valuable paper has been making weekly visits to my home since the 'marriage' to The Christian Tribune. I want to congratulate you, if it is not too late. We like your sweet spirit and smiling face. We trust the 'honey moon' will abide with you. I think we have cause to rejoice here. While I am only preaching semi-monthly, our audiences keep up very well and we are having accessions occasionally. Sunday last we received into fellowship a bright and promising boy who had been baptized two weeks previously, and we believe there are others to follow. The church is having a thorough overhauling and is being beautified. An active aid society of something like 60 members was organized within the past two years of my pastorate and has contributed largely to the improvements."

AT CHURCH.

"Onward, then, you hosts of God!
Jesus points the victor's rod;
Follow where your Leader trod;
You soon shall see his face.
Soon your enemies all slain,
Crowns of glory you shall gain;
Soon you'll join that glorious train.
Who shout their Saviour's praise."

FIVE MINUTES' SERMON.

By Peter Ainslee.

*The harvest truly is great, but the laborers are few.—Luke 10:2.

Every trade and profession is overcrowded, but there is and always has been a dearth in the ministry and the general working forces of Christians. I meet men every day on the streets looking for work. It is this trade and the other and, with a heavy heart, they tell me: "It is overcrowded everywhere I go," and yet in the last two months I have gotten no less than a dozen letters from churches in various parts of the country, saying, "Can you recommend a preacher for our church?" There are hundreds of vacant pulpits simply because a preacher cannot be secured. Beside this, you never saw a Sunday school overcrowded with teachers. You will see the bar room overcrowded with men and the theater overcrowded with young men and young women, but you will hear it said: "This class went to pieces because the teacher was irregular," or "Because the teacher stopped coming," and the superintendent is constantly asking for teachers. Young men will enter every calling in the world, but to thousands the ministry has not much charm. Is it really true that there is more fascination in building a name of a fortune than in saving this great lost world? If all service to be a laborer for Jesus is the greatest, it may mean poverty, hardship, persecution, but it must mean immortality and coronation. There has never been such time as now for the saving of men and women. The world never so readily listened to the demands of Jesus. A very ordinary preacher can have hundreds of people every week who most willingly listen to his message. Great camp meetings and religious assemblies are now in session all over the country. There are millions of people in America who are favorably disposed to Christianity, but who have not openly acknowledged the Christ. "The harvest truly is great, but the laborers are few." I know of thousands of dollars laid up for the education of young men for the ministry, but the applicants are few and in some case there are none—money lying idle, because no one is willing to take it and convert it into service for Jesus Christ. We do not need so many great preachers, but we do need thousands of what the world calls "little preachers"—preachers who are willing to work wherever there is the demand for workers, wherever the harvest is the greatest. We need men who absolutely care nothing for financial compensation or position, but whose life is a passion for the saving for the lost. Men like that will light up the darkest places in this world and transform sinners into saints. Jesus is demanding this and this is the world's need. The lamps of opportunity are burning everywhere, and all who wish may read under this light the

*This is the golden text for the Sunday school lesson of Sept. 2, 1900.

loving call of Jesus and thereby become co-workers in the most supreme business of all ages.

Our Father, Thou hast opened our eyes to the great harvest and we pray that Thou will send more laborers into the harvest for Jesus' sake. Amen.*

CHRISTIAN ENDEAVOR.

SEEK SOULS.

Luke 15: 1-10.

A soul is a soul whether imprisoned in a bosom of marble, bronze or ebony.

In quest of souls we are not to be indifferent to means. We should pray for guidance, for divine methods of approach, and for all skill in soul-craft.

Men are hunting treasures of countless varieties. Of the innumerable multitude only two are enduring, viz., a heavenly character, and a rescued soul.

When we seek souls we clasp hands of fellowship with the greatest and best of every age. With prophets, priests and kings. Yet, with God and His Son, the Lord Jesus, who came to seek and to save that which was lost.

There are few joys more exquisite than comes to a philanthropist who sees a man whom he has rescued from ignorance, sin, and penury, pursuing a career of honorable usefulness, and gratefully attributing his improved circumstances to his benefactor.

But a more joyful experience is to see on walking in the way of life whom you have started thither. And when in Heaven robed, crowned and sceptered you see him, your joy will be complete.

The woman sought the lost coin, not because she loved it but because of its intrinsic value. It was part of her fortune. There was a worth about it apart from its skilled carving and ornateness that made its restoration to her ownership most desirable.

So it is with lost souls; one incentive to God's quest for us is our real intrinsic value. Not that we sinners are valuable now. But there is a potential worth about us that the discipline of the church and the development of Heaven will make pregnant. And this suffices for at least a partial consideration for the gift of the Lamb. The knowledge of this worth as revealed in the parable of the lost coin gives us some consciousness of our real and dignified position in the economy of God.

The shepherd sought the sheep not because of its value but because shepherds learn to love their sheep. He would not have risked his life in the dark mountain through the wild night for the price of one sheep, if he had ninety-nine in the fold. But what he would not do for gold he did do for love. Inspired by disinterested love he searched for his sheep till he found it, then bore it in triumph to the fold.

It was not because we are worth the price of redemption the Good Shepherd came into the wilds of the first century seeking a lost humanity. It is because God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life. While God gives us life to live, let us celebrate the praises of this uncalculating, self-denying and infinite love.

Jacksonville, Ill.

Geo. L. Snively.

BIBLE SCHOOL.

THE SEVENTY SENT FORTH.

Lu. 10:1-11; 17-20. Sept. 2.

As the time approached that Jesus should be offered up He steadfastly set His face toward Jerusalem, the altar of sacrifice for the faithful servant of God. In His hands He passed through Samaria, was rejected because He was going to Jerusalem, James and John desire their destruction; in answer Jesus expresses the full purpose of his coming, "not to destroy men's lives but to save them." The Gospel is designed not only to save men hereafter but here as well.

Sent to the Harvest.

After these things He ordained seventy other disciples and sent them by twos before His face into the cities of Judea. The number was represented in the seventy elders appointed by Moses, the number of the Sanhedrin, Jesus observed the Jewish sacred code and numbers in selecting His apostles and the sending forth of His disciples.

Importance and Danger.

As in sending out the twelve, so now Jesus impresses them with the immensity of the harvest, hinting to them that Samaritans and all others are to be saved, and the fact that laborers are few. He commands them to pray the Lord of the harvest to send forth laborers, and as with the apostles orders them to help in answering their prayer. This is God's way. The family that prays for the missionaries will give of its own members for the work. The church that prays for the spread of the Gospel will raise up preachers.

The disciples were sent as lambs in the midst of wolves; not to fight back but to subdue the wolf-nature in kindness. The Christian world has not learned the lesson of non-resistance taught by Jesus in life and precept.

The Work of the Harvest.

He forbids them to encumber themselves with an excess of baggage nor to think of themselves but their message, and God will care for the messenger. No people were more hospitable to strangers than an orthodox Jew, because His father, Abraham, thus entertained angels unawares. The work is so important that Jesus forbids the waste of time in salutations, that are meaningless and the house to house feasting which consumes time and surfeting of the preacher. Many a good sermon has been spoiled by not heeding this admonition of the Lord.

Blessings Received and Given.

Like every true minister they brought greater blessings than they received. They were forbidden to accept those favors which tend to frivolity and worldliness: to enter an humble and peace loving home, bring peace, eat the common fare of every day and instead give to them the bread of life, heal the sick and extend to them the rights of the Kingdom of God.

Rejected.

When they had passed from house to house and found no one who would take them in they should go into the street, shake the dust from their feet, as the dust of an unholy city, and departing, leave this warning ringing in their ears: "Know this, the Kingdom of God is come nigh unto you." You have rejected His messengers and are rejected of Him, thus hoping for repentance and a final acceptance.

W. B. T.

CORRESPONDENCE

BLUE GRASS CLIPPINGS.

When these notes are being read, the 60th annual convention of the Kentucky Christian Missionary Society will be in session at Carlisle. An excellent program has been prepared, and the prospects are good for a large attendance of delegates and visitors.

J. B. Yager of Somerset has been in a good meeting with the Hazeldell church in Pulaski county.

George Darsie of Frankfort recently assisted W. J. Loos in a meeting at Ghent, Carroll county, which resulted in a number of additions, and the church greatly strengthened.

A large number of our Kentucky preachers are in the midst of revivals in different sections of the state. The work "all along the line" is in a prosperous state, and the harvest will be large.

The reports of the evangelists working under the state board shows 79 additions during the month of July.

F. B. Walker and family of Winchester, and Lloyd Darsie and family of Paris, are spending the summer at Lake Chautauqua, N. Y.

B. F. Cato has resigned at Dry Ridge, Grant county, after several years of faithful service in that field. The new church building at this place which was recently dedicated by L. L. Carpenter of Wabash, Ind., is largely the result of his labors. He is now located at Georgetown, Ind.

We understand that the church at Perry, Oklahoma, has extended a hearty call to H. A. Macdonald of Hopkinsville.

The regular minister, T. S. Buckingham, has been in a good meeting with the church at Crittenden, Grant county.

W. J. Shelburne, a recent graduate of the College of the Bible, has been chosen state evangelist of Virginia, and will begin his work in that state about September 15th. His selection is meeting with the hearty approval of the Virginia Disciples.

The meeting recently held by T. Q. Martin and J. W. Harding of Winchester at Taylorsville, Spencer county, resulted in 10 additions. The former is now in a meeting with the church at Chestnut Grove, Shelby county.

R. Graham Frank of Fulton, Mo., is assisting his brother, H. O. Frank, in a meeting with the church at Corinth, Bath county. Bro. Frank has resigned at Fulton, to accept a call to the First Church, Philadelphia.

Jno. M. Alexander, one of last year's graduates from the College of the Bible, is preaching for two churches near New Bridge, Oregon.

Jno. T. Hawkins of Lexington has been chosen financial agent of the College of the Bible, and is pushing the canvass for an endowment fund. The churches in Kentucky should rally to the support of this institution.

One of the busiest preachers in Kentucky is R. B. Neal, our "Mormon fighter" at Grayson, Carter county. He is entirely unable to answer the calls made on him for evangelistic work in the mountain districts of the state.

I. J. Spencer of the Central Church, Lexington, has just closed a three weeks' meeting with the church at Evanston, Ill., which resulted in 33 additions.

After a successful ministry of several years at Sharpsburg and Bethel, both

Bath county, C. M. Schoonover has resigned to accept a call to the church at Windsor, Mo. We are sorry to lose him from Kentucky. May God richly bless his work in his new field.

R. H. Robertson of Hoopetown, Ill., will begin a meeting with the church at Lancaster soon.

J. N. Crutcher and wife of Texas are on a visit to friends and relatives at Richmond. He is now in a meeting with the Pend Church, Madison county.

The address of W. D. Rice, who recently resigned at Memphis, is now Nicholasville, Ky.

Prospects are good for a large attendance at the Hazel Green Academy the coming season.

A. R. Moore, who has been located for several years at Memphis, Tenn., has accepted the call recently extended him by the church at Lancaster. We are glad to welcome him back to Kentucky.

The meeting at La Grange, in which Mark Collis of Lexington, assisted the minister, R. E. Moss, closed with 21 additions.

R. H. Crossfield of Owensboro recently received a call to the Central Church, St. Louis, but declined. He is now conducting a meeting at Morganfield.

John J. Castleberry, a recent graduate of the College of the Bible, is in a splendid meeting at East Florence, Ala. At last reports there had been 114 additions, nearly all by confession.

News has just been received that Prof. J. C. Keith has resigned at Antioch, near Lexington, and has been succeeded by W. F. Smith, formerly of Richmond. Prof. K. will return to Bethany College to accept his old chair in Biblical literature, to which he was called at the last meeting of the Board of Trustees of that institution.

The meeting at Grassy Creek Church, Pendle county, in which Robert Stewart of Knoxville, Tenn., assisted the minister, O. P. McMahon, closed with more than 20 additions.

Victor W. Dorris of Georgetown, recently assisted A. T. Campbell in a good meeting at Somerset, Montgomery county, which closed with 54 additions.

Prof. J. W. Porter, for a number of years a member of the faculty of Hamilton College, Lexington, was called last week to the presidency of Add-Ran University, Waco, Texas, but declined on account of business interests in this state.

Workmen have begun tearing down the old church building at Oxford, Scott county, prior to erecting a new brick structure on the same ground. The frame building was erected in 1847, and the pulpit for several years was filled by Jno. A. Gano and "Raccoon" John Smith.

Dr. M. G. Buckner of Ennis, Texas, has just closed a meeting with the Bethlehem Church, Clark county, with 7 additions. M. A. Hart is the regular minister at this point.

We have just heard that Thad. S. Tinsley has declined a call for another year at Owingsville, but will locate in Missouri. We trust this is a mistake, for we would regret to see Bro. T. leave Kentucky, where he has done such effective work for the Master for several years. He is now in a meeting with the church at Poplar Plains.

Geo. W. Kemper.

Midway, Ky.

OUR NATIONAL CONVENTIONS

Kansas City, Mo., Oct. 11-18, 1900.

Kansas City will throw wide open her gates to the great throngs. Our churches are making preparations to provide for the comfort of the hosts that will come up to our missionary gathering.

Railroad Rates.

A rate of one fare plus \$2 for round trip has been secured in the territory covered by the Western and Central and Southeastern Passenger Associations, for all distances exceeding two hundred miles. For places within two hundred miles of Kansas City, one and one-third fare on the certificate plan. For the trunk line and the New England Associations one and one-third fare. For Texas, one fare. Write to your state secretary for the latest information about rates.

Entertainment.

According to a resolution passed at the Indianapolis Convention, the delegates prefer to provide for their own entertainment. The Committee on Assignment, however, will take great pleasure in providing places of entertainment according to the following schedule:

Hotels—American plan, \$1 to \$3 per day; European plan (lodging only), 50 cents to \$1.

Boarding houses and private homes of the city will make a rate of \$1 to \$1.25 per day. Lodging can be secured in boarding houses and homes at from 50 to 75 cents per day. Meals can be obtained at many excellent restaurants from fifteen cents upward.

It is extremely important that delegates who purpose coming send names and class of accommodations desired, to the committee at an early date. Delegations desiring hotel headquarters can not afford to delay.

Convention Headquarters.

The First Christian Church, at Eleventh and Locust streets, will be headquarters for enrollment and assignment committees throughout the convention. As far as possible, the reception committee will meet all trains and direct delegations to headquarters, and from thence to their homes in the city.

Program Schedule.

C. W. B. M. sessions begin with a reception on Thursday night, October 11, and close Saturday afternoon, October 13.

Saturday night will be given to the Educational Board.

Union Communion Service.—Sunday morning and evening visiting pastors will occupy many local pulpits. At 3 p. m. the Christian churches of Kansas City will unite with their visiting brethren in a union communion service at the armory. This will be one of the most helpful services of the convention.

A. C. M. S.—The American Christian Missionary Society sessions begin at the Armory Monday morning, and close Tues-



Wanted—500 Christian families to move to the coast country of Texas. Lands very productive. Markets fine. Climate excellent. Prices cheap. Terms easy.

W. S. Broadhurst & Co.,

217½ D Belden avenue, Chicago, Ill.

203 Klam Bldg., Houston, Texas.

day night. The General Board meets Saturday, the 13th, at 10 a. m.

F. C. M. S.—The sessions of the Foreign Christian Missionary Society begin Wednesday morning and close Wednesday night. The board meeting of this society will be held Saturday afternoon, the 13th inst., at 2 p. m.

Conferences.—Thursday the convention will be broken into sections held on "Education," "Christian Endeavor," "Pastors and Evangelists," "Orphans' Homes and Kindred Benevolences," and "Sunday School Work and Workers."

Address all communications concerning entertainment to W. F. Richardson, Eleventh and Locust streets, Kansas City, Mo.

Let us pray and plan for a great convention.

Benj. L. Smith, A. McLean,
Cincinnati, Ohio.

IOWA C. W. B. M. PROGRAM.

Following is the program for the Iowa C. W. B. M. Convention, held at University Place, Des Moines, September 3-4:

MONDAY, P. M.

2.—Opening devotional and appointment of committees.

2:30.—Business meeting.

3.—Address, Mrs. Helen E. Moses, Indianapolis, Ind.; address, Miss Adelaide Gail Frost, Mahoba, India.

4:30.—Closing devotional, Mrs. Anna Pace, Storm Lake.

TUESDAY A. M.

9.—Devotional, Mrs. B. W. Johnson, Oskaloosa; letter from our president, Mrs. A. M. Daggard; notes from our Iowa missionary, Dr. Ada McNeill, by Mrs. H. O. Breeden.

9:50.—Snapshots from the districts by district secretaries.

10:15.—Open hour—an experience meeting, conducted by state secretary.

11.—Business hour.

TUESDAY EVENING.

7:30.—Devotional, Mrs. C. E. Garst, Coon Rapids.

8.—Address, Mrs. Helen E. Moses, Indianapolis, Ind.

8:40.—Address, Miss Adelaide Gail Frost, Mahoba, India. Offering.

Some time during the convention a reception will be given, when our workers can personally meet Mrs. Moses and Miss Frost. Let every auxiliary send as many delegates as possible.

Annette Newcomer, State Sec.

IOWA C. W. B. M. LETTER.

The printer is now at work on reports for state convention. A few auxiliaries failed to get their reports in for June quarter, and a number failed to send enough for state work to equal 2½ cents per member. These missed their places on the Roll of Honor. It can yet be gained by convention time if the effort is made.

Did you elect your delegate? If not, call a meeting and do so. Be sure to instruct all who come to take railroad certificates that they may return home at one-third fare if enough certificates are obtained.

The program is a strong one and your auxiliary cannot afford to miss the inspiration to be gained by meeting and missionaries fresh from the field.

Do not fail to notify the State Secretary of all your gain in membership that she may credit you in the national report.

Remember date of C. W. B. M. sessions of convention, Monday, p. m., Sept. 3; Tuesday, a. m., and Tuesday evening.

Annette Newcomer, State Sec'y.

IOWA NOTES.

When we began our work here in October, 1898, according to the unanimous testimony of the Church Board, the church was struggling between life and death, with an actual membership of about 150, and the Board unwilling to pledge more than 50 workers. The entire church was sadly discouraged, and the general gloom was deepened because of a \$1,500 mortgage against the church building, and a total indebtedness of \$2,200 most of which has been standing on interest for about 7 years. With this kind of an outlook we accepted the call, hoping with God's help to restore the church to a normal condition of strength and growth, and to remove the indebtedness in 4 or 5 years of hard work.

Within 18 months, with the help of God and the earnest co-operation of faithful workers, the membership had increased by 150 additions, at least 100 being by baptism.

Many who had grown cold or lukewarm were renewed in faithfulness, and every department of the church pulsated with new life. And, finally, after thorough planning and many months of earnest work and prayer, the entire indebtedness was raised, and at a great Rally Day service the mortgage was burned in the presence of a rejoicing people.

Of the 150 additions, about 60 were from a union meeting, in which we heartily co-operated with other churches; about 18 were from our meeting, conducted by Bro. Ely, and the other 72 were the direct results of our regular work.

But, notwithstanding these gratifying results, we have decided to close our work here October 7th. The sacrifices we have made here are greater than we are able to continue. We desire larger fields and larger opportunities, and we are ready to correspond with churches having a membership of 500 to 1,000. Correspondents may address me directly at Creston, Ia., or through B. S. Denny, State Secretary, Des Moines, Ia.

D. F. Snider.

August 18th, Creston, Ia.

BATTLE OF WATERLOO, IOWA.

The battle of Waterloo has been fought and won for Christ. We closed our work there August 5th. When we began there the first of May things were in a very discouraging condition. During our three months there a lot was purchased and a nice, neat building erected and paid for.

I take pleasure in mentioning the generosity of our brethren at Cedar Rapids, Prairie Creek and Brandon. They contributed a little more than seventy dollars on the building. Bro. Drake sent us \$25. The brethren at Iowa Falls and Cedar Falls contributed \$12.75. We feel very grateful to all these kind brethren. With proper care the church now at Waterloo is in shape to grow. From Waterloo we came to Walker, Iowa. Here we have another example of the folly of organizing a little band and leaving them without a home or provision for their future welfare. The church was organized here about the same time we organized at Oelwein, and if they had had a house of their own in which to live they would no doubt have been in good condition today.

We have erected a tabernacle in which to hold a meeting, and are going to put forth an heroic effort to reorganize the church and get themselves in shape to do business for the Lord. We hope to have a house in sight before we close, but it is going to be difficult since there are already four church buildings in the town and two of them practically not in use. The business men and others can see but very little use in erecting another house when there are already two in town practically vacant. Three of these houses belong to the three different branches of the Methodists. "May be" I am blind, but I'll frankly confess that I cannot see any sense in having three Methodist churches in a town of six or seven hundred people. Our people have tried to buy one of the buildings. They won't sell. They won't rent. They won't use them themselves nor let anyone else use them—"Dog on hay." See?

Remember, brethren, if you want to erect temporary tabernacles in which to hold protracted meetings, that I have the finest plans ever offered to the brotherhood. Enclose stamp for reply.

Laurence Wright.

N. E. District Evangelist.

Walker, Iowa, August 17.

SIGOURNEY (IOWA) NOTES.

I began work with Sigourney and Lancaster Churches of Christ about the first of July. We have had two additions here of late. Notwithstanding the very warm weather there seems to be a growing interest in church work. The Sigourney churchhouse has just been papered and painted on the inside. I can put some Iowa church in correspondence with a young minister—single man, hard worker, consecrated, earnest, enthusiastic—who can be had for about \$500 per year. Here is a good chance for some church.

C. L. Organ.

IOWA NOTES.

Sunday, September 2d, is the day set apart for Church Extension.

I hope that Iowa will do her part to make up the \$250,000. A congregation counts for but little, unless it has a house in which to worship. We have in Iowa 53 homeless congregations and how to save them is a serious problem.

A good offering for Church Extension will help to house these congregations.

The very hope of securing aid from this fund has inspired many a church to erect a building and when the building was completed it was found that the money was not needed. Many a church has been saved in the nick of time by the aid of Church Extension.

It is business in Christianity and it is business to take a collection whenever the time comes.

Do not forget Church Extension and Mickley of Kansas City on Sunday, September 2d.

We are planning to entertain a large state convention, September 3d to 7th.

There is no more delightful place for the convention than the University Church, Des Moines.

M. A. Hitchcock is chairman of the Entertainment Committee, and will be glad to hear from you if you expect to attend.

Pastors select a good delegation. Urge your Bible Schools and Endeavor Societies to send representatives.

Plan to come early and stay until Friday noon. The Friday forenoon session will be one of the best of the week.

Delegates from the great Endeavor Convention in London will be present and tell us of that meeting.

You will want to hear Prof. C. C. Lockhart's Bible Lectures each morning.

There will be good music. W. E. Hackleman of Indianapolis will be in charge of it.

Don't forget to bring a railroad certificate so you may return home on one-third fare. Railroad agents will attend the convention on Thursday and that day only in order to sign your certificates.

When you reach Des Moines take a University street car and go direct to the University church, on the corner of 25th.

The Entertainment Committee's headquarters in church parlors.

Lodging and breakfast will be furnished free. Dinners and suppers served at the church, 25 cents each.

B. S. Denny.

Aug. 18, 1900, Des Moines.

NORFOLK (VA.) NOTES.

Say what you will about the word being powerless to convert a sinner from the error of his way, we have just had a well attested demonstration of this power in the conversion of a sinner, noted, in this section, for his many sins and infidelity. He was convicted of sin, not by hearing the word of God preached, but by simply reading it for himself. The writer recently received a message to visit a sick man in the suburbs of Norfolk, who desired to be immersed. In company with our aged and beloved Bro. E. T. Powel, we visited him and found him anxiously awaiting our coming. We spent an hour in conversation and prayer. We found him well versed in the Scriptures and understanding their requirements. He was seventy-three years of age, and had been vassillating for some time relative to duty. All because the preaching he heard (which was little) was not according to what he read in the Book.

Thursday, Aug. 9, at 5 p. m., a few of us gathered with him at the water, and, in the presence of two of his daughters—one an Episcopal and the other a Methodist—we buried him with his Lord in baptism. He arose to walk in newness of life, shouting the praises of his King. Immediately, at his request, we broke bread with him, and also partook of the cup in memory of the suffering Master. Last Lord's Day evening, Aug. 12, a number of the members held a short service and again broke bread with him. He is now happy in the knowledge that he is the Lord's freeman, and that he is the child of a King.

The pastor, Ben. Herr, has returned to his home, but not to duty as yet. He has two more weeks' vacation. He has been greatly invigorated by his four weeks' sojourn in the mountains.

The church at Hampton is flourishing under the ministrations of Bro. Renforth. It is now proposing to build a larger quarters for itself in the near future. It will be a substantial brick. This was a mission church, and the work accomplished shows whether missions pay or not. It has now \$2,500 subscribed to the building fund. So much, so good.

The writer would like to engage in a series of meetings this fall and winter, either in or out of Virginia. No definite or set charges. But, of course, would expect a reasonable compensation above expenses. Any church wishing such service can address me at Berkley, Va.

J. G. Burroughs.

TIDEWATER CONVENTION.

The thirty-fourth annual convention of the Disciples of Christ in Tidewater district, Virginia, was held last week at the Rappahannock church, Dunnsville, Essex county, and a large delegation was present. Nearly every church was represented and besides most of the district preachers, there were from outside of the district C. P. Williamson of Atlanta, Ga., Edward B. Bagly of Washington, President Kersey of Bethany College and B. L. Denham of New York. This district has a membership of 4,644. Their increase in the past year was 401 and their decrease 277, making a net gain of 124. Their contribution was \$24,534.15. In the Sunday schools 327 teachers and officers were reported, 2,220 scholars and \$2,369.19 raised. J. L. Hill presided over the convention and R. B. McCalley was secretary. The report of the district board was very encouraging. It showed that more than a thousand dollars had been raised, all debts had been paid and there was a balance in the treasury; every church in the district had a preacher, and two new churches had been enrolled—West End, Richmond City, and Oak Grove, Mathews county; the educational fund had paid all debts and had \$795.56 in cash and \$1,763.55 in notes to its credit. It is not at all surprising that the committee on resolutions should have made special complimentary mention of the president, J. L. Hill, and the corresponding secretary, J. T. T. Hundley, who have so faithfully labored for the end accomplished. The board for the present year consists of J. L. Hill president, R. B. McCalley secretary, T. M. Hundley treasurer of the evangelizing fund, T. A. Cary, treasurer of the educational fund, J. T. T. Hundley corresponding secretary, A. F. Bagly, R. W. Fox and George C. White.

It was decided to return to the old plan of taking one collection during the meetings of the convention and this collection to be applied to the educational fund; that the district board co-operate with the state board in raising funds and in employing evangelists in the district; that the appropriation of \$20.83 per month to Fredericksburg be continued; that the country churches be requested to arrange themselves into groups, so as to employ a preacher for all of his time and thus enable the preacher to live near his charge, and that each borrower from the educational fund have his life insured for not less than \$1,000, or give security to that amount. A temperance resolution was passed. The committee on obituaries made mention of F. M. Anderson, the late state evangelist; James Campbell, a ministerial student in the College of the Bible; W. B. Vaiden, elder in Olive Branch Church; Leroy Bohannon, elder in Holly Grove Church, and Mrs. Bettie Henley, a member of Smyrna church; and after this mention Brother Dearborn offered prayer. The Christian Endeavor conference was conducted by Richard Bagly, and the following took part: W. R. Motley, Edward Bagly, H. H. Moore, George C. White, R. W. Fox, J. T. T. Hundley, T. M. Hundley and C. P. Williamson. S. H. Forrer was elected C. E. superintendent for the district.

C. W. B. M.

The woman's session, which consumed the last day, was full of interest and enlivened a little by Judge G. Taylor Garnett and others from among the brethren, but the women of Tidewater have always

had good sessions in their conventions. The president, Mrs. R. D. Tyler, was detained at her home owing to the illness of her daughter, and so the district secretary, Mrs. T. C. Hankins, presided and Mrs. W. H. Tyler was secretary. A letter from L. M. Omer, our missionary in Mexico, was read and Miss Estella Shackelford read a paper on "Opportunities and Obligations," and Mrs. R. W. Rummel of New York also read a paper. The annual report showed \$1,811.29 raised, which was \$1,178.47 over last year. This was due in part to the liberal contribution of George W. Anderson of Richmond, who gave into their treasury for the Bible chair fund \$666.66. The auxiliaries in the district have a membership of 570, which is an increase of 113; also one new auxiliary was organized during the year. Those auxiliaries on the roll of honor are: Seventh Street, Rappahannock, Newport News, Lebanon, Olive Branch and Corinth. O. B. Sears spoke for the missionary work the C. W. B. M. was doing and Richard Bagly for the educational work. Miss Estelle Shackelford, in her report as superintendent of the Young People's work, said there were 265 members in the district, a gain of fourteen; conversions, six; contributions, \$104.34. There are eleven societies in the district. The children's exercises were very interesting. Miss Susie Warner read a paper and two sweet little girls took part, Levinia Waring singing a song and Gladis Hoskins reciting a poem. The convention closed splendidly. It was a delightful gathering all through. Strong sermons from Brethren Williamson, Kersey, Denham, Mothey and Forrer were enjoyed, and two of these sermons were on the distinctive peculiarities of the Disciples. Every convention among us ought to have one or more of such sermons on its program. An offering was taken for the famine sufferers in India. Rappahannock entertained her guests royally and we shall not forget very soon the convention of 1900. Next year it meets at Antioch church Aug. 6, 7 and 8.

P. A.

SOUTHWEST VIRGINIA LETTER.

The annual meeting of the Churches of Christ of the Holston district was held at Bristol Aug. 10-12. This district embraces the counties of Washington, Smith and Scott. About twenty organizations are reported, but not more than four or five places with regular preaching. The principal work of the district centers at Bristol in the church ministered to by William Burleigh.

Thirty or more delegates were in attendance. Following is the list of preaching brethren present: W. S. Bullard, J. Hopwood, A. A. Ferguson, Cephas Shelburne, James Stuart, J. V. Thomas, W. C. Maupin, S. H. Millard, W. G. Barker, J. W. Wist, William Burleigh, W. P. Crouch, Frank Shinall, H. B. Easterly, J. N. Kistner, — Hanner, P. P. Hasselvander, A. Rouse, Stephen Morton. The program was a strong one throughout. Special addresses were made as follows: "Our Home Field," J. W. West; "Development of Spiritual Strength," W. P. Crouch; "The Church," Cephas Shelburne; "Our Pioneer Preachers," W. D. Bullard; "Christian Education," J. Hopwood; symposium on "Improvements in Missionary Work," led by J. B. Lyons. Brother Huffman represented The Christian Century, Prof. J. V. Thomas the American University at Harriman, Tenn., and

Prof. J. Hopwood Milligan College. Sermons were preached by A. A. Ferguson, Cephas Shelburne, W. S. Bullard; and on Sunday the pulpits of other churches were filled by W. S. Bullard, Cephas Shelburne and James Stuart.

Our aged and now feeble Brother Samuel H. Millard conducted the communion service at 3 o'clock Sunday, which was most impressive.

The year closing has been the most successful in the history of the district. A fine work has been done through Brother Burleigh's labors at Bristol. W. C. Maupin was employed for four months as district evangelist and did good work. He says the field is ripe and promising and the future encouraging.

The present board: V. H. Thomas, president; C. A. Nunley and J. L. C. Smith, vice-presidents; J. B. Lyons, secretary and treasurer; T. E. A. Sweet, corresponding secretary. The board consolidates with and turns over to the state board the question of raising funds and disbursing same for the advancement of the cause in the district.

The next meeting goes to Chichow, the time being changed to October.

The New River district meets with the Pine Run Church in Pulaski county Aug. 22-26.

William Burleigh will spend a month's vacation with his wife's people in Vermont. The writer is spending his vacation in the mountains of southwest Virginia.

Cephas Shelburne.

Roanoke, Va.

SOUTHEAST DISTRICT VIRGINIA.

We notice that in your issue of Aug. 2, in the Tazewell (Va.) letter the statement was made that "the present state board of Virginia has discovered that in southwest Virginia lies the richest portion of the state and the ripest field for the simple gospel."

We concede the first part of this without argument. The southwestern section is undoubtedly the richest portion, but we doubt if it is the ripest for the harvest. The southeastern district, it seems to me, is the place where at least a part of the energies of the state board should be exerted. In this district we have six counties in which there is not one church representing our plea. Other large counties have only one church each. These are ripe fields. We have never yet been able to evangelize this territory—the state board seems to have neglected it. In the same letter above referred to it was said: "J. W. West and G. W. Harless are now using a gospel tent each in Wise and Russell counties, with good success. These are both working under the state board."

Does it not seem that the eastern section of the state should have some of this evangelistic work? We are quite sure that for many years no evangelistic work has been done in the southeastern district under the auspices of the state board. We have a tent which has been idle for the past year on account of the lack of means to use it.

Our lamented Brother F. M. Anderson assured us that this whole field of virgin territory should have the gospel preached to it. Will not the state board carry out the wish of this beloved brother? This unbroken territory belongs as much to the state as to the district and should be so regarded. Let the state co-operate with the district in the work of saving souls in the southeastern district and the

district will pay half of the expense and new churches will be built in new fields before our next district convention meets.

We concur in Brother Harman's judgment as to Brother W. J. Shelburne. He has the endowments to make him a fit successor to Brother Anderson.

Our annual convention met with Mizpah Church on Aug. 1. A strong effort will be made the coming year to raise funds for the purpose of evangelizing the district. We hope the state board will come to our aid.

Brother W. S. Bullard is in a meeting there now. Much interest is manifested and nine were added by baptism on Sunday afternoon. There were three confessions at night.

Wilburn, Va., Aug. 7.

L. C. Bell.

NEBRASKA SECRETARY'S LETTER.

The meeting at Tekamah, manned by J. S. Beem and Garrie Smith, is progressing very hopefully. Good hearings are had, and eight had confessed their faith when last heard from. This is a new field and it is hoped that a new congregation may result from this effort. Tekamah is a thriving city.

The annual county meeting of Clay and Nuckolls counties will be held at DeWeese Sept. 2.

About fifty of the Ulysses Christian Church visited the Rising City brethren on Lord's day, 12th inst., and a most enjoyable time was had.

Brother Mack of Griswold, Iowa, will preach at Summit and Rising City on the 19th. Brother Mack is taking his vacation in this state.

The interest in the state convention is increasing. Everywhere I see signs of a large gathering. It is already concluded that those who come will have a profitable and enjoyable season. This will be the last word in the papers before the convention. Note some of the following items that you will want to know. The program is complete and is full of good things from the beginning of S. T. Martin's address to the close of Mrs. S. M. Walker's address on Sunday evening. The printed program has appeared in the papers and will have been mailed to the different parts of the state before you see these lines.

There are two ways of reaching the grounds as now arranged. If any changes are made, some one will be at the trains to assist in getting there. The Missouri Pacific tracks run by the grounds. The regular trains, leaving Lincoln at 9:15 a. m. and 9:25 p. m., will stop for passengers. If you do not make these connections, take the University Place street car or Havelock to University Place. Some means of transportation will be provided from there. It is hoped that a special train may be run on the Missouri Pacific, but the concession has not been made definitely, and can not at this time be depended on. We may be able to announce a schedule before the Christian News goes to print in this issue.

A good well has been sunk on the grounds, which insures an abundance of good water close. The grass has been closely cut and raked, and the grounds cleared of rubbish. Everything is in excellent order. The main tent will be 50x80 and will be centrally located. The music will be in charge of Prof. C. R. Travis, who will drill a convention chorus each afternoon. The books used will be the Christian Melodies. The La-

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Read Every Word of This Paragraph.

The eyes of the entire world are now fixed on China. Many have relatives, friends or acquaintances in that country somewhere who may now be in imminent danger. Armies of all the great nations of the world are marching through and battles are being fought in various places there. Every daily paper mentions some point that you want to look up. The best large scale map of this country we have seen showing all these places, also a special map with red spots showing all our own mission points is found in our New Special Atlas. This atlas complete with all these special maps and The Christian Century till January 1st for only fifty cents. You will need this atlas tomorrow. Send for it today.

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dies' Quartette of Cotner will be in attendance, and possibly also a quartette from Beatrice. Soloists of reputation will be heard in the several services.

Meals will be served by an experienced caterer at 15 cents per meal. The dining tent will be under the auspices of the Cotner Christian Endeavor, and proceeds will be put into the Cotner contingent fund. Tents will be rented at the following prices: 10x12, \$1.25; 12x14, \$1.50; 12x20, six-foot wall with partition, \$3.25, for the week. Canvas cots are 50 cents each for the week. Straw will be available for feed, and a large barn will be at hand for those driving to the convention.

The fare on all railroads will be one and one-third for the round trip, on the certificate plan. Pay full fare to Lincoln and take a certificate from the agent for each ticket purchased. Don't let him put more than one ticket on a certificate. You have a right to separate certificates for each ticket purchased. Present these to the secretary on the grounds as soon as you get there. Tickets can be bought going as late as Friday evening. If you are waiting to come on Saturday, buy tickets Friday evening. They are good to return until Wednesday, Sept. 5. Get a certificate sure.

Remember the offering for church extension on the first Lord's day in September. Doubtless Nebraska churches will have to observe it on a later day since we will be in convention then. Make it the third Lord's day, and this will give time to make due preparation. No state has been more benefited than Nebraska by this fund. Even now there are applications on file from churches in the state, and we should join heartily in the effort to make the fund reach the quarter-million mark by the close of September. We can not afford to neglect this great work. It is good business, good sense, sound benevolence, scriptural charity. Come to the convention and hear Muckley, then go home and remember the offering liberally.

Preachers that live near Lincoln, will you not pay full fare to the convention, and thus aid in insuring the reduced rate? Do not wait to make it up at the convention. Buy the ticket and take a receipt.

Churches, send your preacher with instructions to stay till the close. He will come home refreshed and be worth much more to you. W. A. Baldwin.

MD. DEL. and D. C.

My last notes closed with a short account of the C. E. convention at Mountain Lake Park, Md. One part of that program I did not mention was the work of the artist preacher, W. E. Needham of Brooklyn, N. Y. He illustrates his preaching by pictures drawn on brown paper with chalk and charcoal. While a hymn is being sung, in two or three minutes a beautiful sketch will appear representing the road to Damascus. Then he will tell of Paul's conversion. A picture of a shipwreck will be made and then will follow that part of Paul's experience. This skillful artist has been offered a large salary to travel with an entertainment company, but he resisted this temptation and continues to use this talent for God in preaching.

The writer has been spending a few weeks at his mother's home at Bellaire, Ohio. How pleasant to visit the old home



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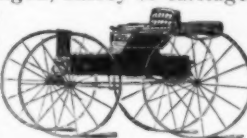
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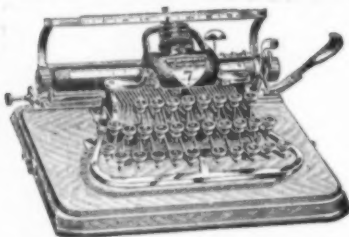
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and talk over with mother the days gone by, and the plans and hopes for the future!

The church at Bellaire celebrated the thirtieth anniversary of the opening of their house of worship, having recently made some improvements. Being asked to preach on that day, I gave them a historical sermon on our movement, and the work and prominent workers in the Bellaire church. W. L. Fisher is the present minister. W. C. Watson returns Sept. 1.

On Aug. 12 I visited the First and Second Christian churches in Wheeling. At the First church C. M. Oliphant preached a good sermon in the morning on "Self Respect." in the evening I heard I. J. White at the Second church on "The Kingdom of Heaven." This church is planning for a new building. They propose to have all the money raised before beginning.

Belmont county, Ohio, has a summer resort about twenty miles from Bellaire on the B. & O. railroad, called Epworth Park. A chautauqua assembly is held for sixteen days. It is well attended. Its name will indicate the management. We met a number of Disciples, preachers and others there. There is a rumor of a Christian assembly at Bethany, W. Va. J. A. Hopkins.

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